1767. Stephen Hall
Fenchurch Street
No 6.

MOSES

AND

BOLINGBROKE;

A

DIALOGUE.

IN

The Manner of the Right Honourable *******,

Author of DIALOGUES of the DEAD.

By SAMUEL PYE, M. D.

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MDCCLXV.

BRITISH MUSEUM

INTRODUCTION.

IF Moſes was not an *inſpired* writer, he muſt have been an *Impoſtor*.——*How long ſhall we halt between two opinions!* ——If he was really ſent with a meſſage from heaven, it muſt have been of the higheſt conſequence to mankind:——Let *us then receive him.* But if, like "other legiſlators, he has impoſed a revelation he knew to be falſe[a]," —let us, in the name of God, reject him.

Once more, then, let his pretenſions be examined; but examined thoroughly. Let his credentials be in-

[a] "Zoroaſter, Zamolxis, Minos, Charondas, Numa, and Pythagoras, "——I need mention no more, for I will not offend by adding Moſes "to the catalogue;——Theſe men impoſed revelations they knew to be "falſe." —— Bolingbroke's Poſthumous Works, Vol. I. p. 307. 8vo Edit.

ſpected, but more narrowly than ever: for if he was, indeed, the *amanuenſis* of the Creator, when he writ the Book of Geneſis, or, at leaſt, the firſt chapters of it[b], the Divine Author muſt have ſtamped thoſe firſt chapters, at leaſt, with ſignatures, of ſuch ſublimity and majeſty, as may be ſufficient to ſatisfy *us*, of their authenticity, who know nothing of the *meekneſs*, or the *miracles*, of the writer, but from his own pen: —*He was no cotemporary author*[c].—"His pre-
" tenſions have been examined, and re-examined,
" times without number: and his credentials, for
" want of proper and explicit proofs of their au-
" thenticity, have been as often rejected."

It is natural to aſk, Can nothing be done to remove this ſcandal, by putting an end to this perpetuated, and fruitleſs, conteſt?—I will preſume to anſwer,

[b] " It will be aſked, what materials Moſes could have before him when
" he writ the Book of Geneſis,—or, at leaſt, the firſt chapters of it,
" wherein he relates moſt circumſtantially, the creation of the world, and
" the whole progreſs of that great event. Bolin. Vol. V. p. 335."

[c] " To conſtitute the authenticity of any hiſtory—it muſt be writ by
" a cotemporary author, or by one who had cotemporary materials in his
" hands. Bolin. Vol. V. p. 337.

Nothing;

Nothing; unleſs the Moſaic account of creation could be made intelligible; unleſs it could be rendered worthy of Moſes—worthy of God. Nor can this be effected, but by Moſes himſelf. For, though a Second Book of Geneſis, ſhould be publiſhed to the world, in vindication of the honour of Him, who made the heavens and the earth of Moſes, it would meet with no more credit, in this refined age, than the Firſt; nor would he be believed, though *Moſes ſhould riſe from the dead.*

" Let us take things then as we find them, more " curious to know what is, than to imagine what " may be[d]." —— " Shall we take things then as we " find them, in the Book of Geneſis; and leave Moſes, " to be judge in his own cauſe?" ——'Tis not the cauſe of Moſes, but of God. The teſtimony of Moſes, in ſo-long-depending a cauſe, is all we want. —— " The teſtimony of one accuſed of Impoſture, will " not eaſily be admitted in any cauſe." ——Be it ſo; —but let not Britons, be leſs generous than Romans;

[d] Bolingbroke, Vol. IV. p. 1.

mans; "They never condemned a man, before he that was accuſed, had the accuſers face to face, and had licence to anſwer for himſelf, concerning the crime laid againſt him [e]." Before, therefore, Moſes is proſcribed as an impoſtor, let him be heard.—And, to do his accuſers juſtice, let them have equal liberty: let *them*—let the late admired Lord Bolingbroke, in *their* name, have free liberty to "ſpeak out, and to "puſh the inſtances and arguments they bring, as far "as they can be carried;—Let him employ all his "ſtrength [f]."

For, ſince eminent writers, though dead, yet live, in their works; (Moſes, in *his* Pentateuch, and Bolingbroke, in *his*, will live for ever,) there will be no difficulty in bringing theſe remarkable perſonages together, and giving them a fair hearing. Let their works

[e] Acts xxv. 16.

[f] "Another caution is, that they [our divines] ſhould make war rather defenſively than offenſively; that they ſhould take the only true "advantage of the diſcretion of their adverſaries, which would be to return it with diſcretion: for their adverſaries ſeldom ſpeak out, nor "puſh the inſtances and arguments they bring, as far as they might be "carried. Inſtead of which theſe orthodox bullies affect to triumph over "men who employ but a part of their ſtrength." Bolingbroke, Vol. V. p. 335.

then, ſupply the place of the authors; and if their ſentiments are taken from their reſpective writings, it will be as eaſy to preſent their true characters, to the public, as it would be to produce their perſons, in open court, if they were living, and cotemporary writers. —— Moſes will ſpeak for himſelf. —— Bolingbroke needs no commentator.

As his Lordſhip (for prudential reaſons, no doubt,) had reſerved to himſelf the liberty of "ſpeaking out, "and employing his whole ſtrength," till he ſhould be laid in the ſilent grave; may not his poſthumous enmity, to the Lawgiver of the Jews, with the greater propriety, be repreſented in a Dialogue of the Dead? But, be that as it may, ſince no two characters, ever, perhaps, have appeared, that could be better oppoſed to each other, or more ſeaſonably exhibited to the Chriſtian world; if what is attempted in the following free converſation [g], formed on the plan of the Right

[g] "The manner in which they [the antients] treated the graveſt ſub-"jects, was ſomewhat different from that of our days. Their treatiſes "were generally in a free and familiar ſtyle. They choſe to give us the "repreſentation of real diſcourſe and converſe, by treating their ſubjects "in the way of Dialogue and free debate." Characteriſtics, Vol. I. p. 73. Edit. 4.

Honou-

Honourable Lord * * * * * * *[h], ſhould meet with his Lordſhip's approbation, the writer, (who has not copied, but drawn from the life,) will think himſelf happy in the great obligation he is under, to the noble Author of *Dialogues of the Dead*, for pointing out to him, ſo "agreeable a method, of convey-" ing to the mind ſome of thoſe critical obſervations," that he has learned, by converſing *more* with the *dead*, (many of whoſe valuable ſentiments ſeem to have been buried with them,) than with the *living*, who are generally too fond of notions and opinions, that have the ſtamp of antiquity alone, to recommend them.

[h] "The plan I have followed — brings before us the hiſtory of all "times and all nations, preſents to the choice of the writer all characters "of remarkable perſons, which may beſt be oppoſed to, or compared "with each other; and is, perhaps, one of the moſt agreeable methods, "that can be employed, of conveying to the mind any critical, moral, or "political obſervations; becauſe the *Dramatic Spirit*, which may be "thrown into them, gives them more life, than they could have in diſſer-"tations, however well written." Preface to Dialogues of the Dead.

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MOSES.

MOSES and BOLINGBROKE;

A

DIALOGUE.

MOSES.

YOU owed me a great obligation, My Lord, *in the* other world; is it poſſible that in *this* you ſhould affect not to know me!——Why would you have avoided the man, who ſo amply furniſhed your Lordſhip with materials, for raiſing to your great genius one of the monuments you have conſecrated "to poſterity;" of which a friend of your Lordſhip has ſaid, "though "now you are no more, *theſe will laſt for ever*[a]?"

LORD BOLINGBROKE.

You do me honour, Sir; but as the authors that furniſhed me with the beſt materials, and gave me frequent opportunities of diſplaying my uncommon talents as a writer, had left the world ages before I had a being; and as I had not the leaſt notion of a ſeparate ſtate of exiſtence, becauſe I could not diſcover any

[a] Biographia Britannica, Art. ST. JOHN.

traces of ſuch a ſtate, in the conſtitution of the Solar Syſtem, I am an abſolute ſtranger here; you will, I hope, excuſe my not paying you, Sir, the compliments that your preſent appearance, and the obligation I owe you, may demand.

MOSES.

No evaſions, Lord Bolingbroke — there are no ſtrangers *here*. —— In this ſeparate ſtate, My Lord, we know one another by intuition: our names are written, as it were, in our foreheads; and as "our works ever follow us," our real characters are as legible as our names; how, otherwiſe, ſhould I have known the ſhade of Henry St. John, Lord Viſcount Bolingbroke?

LORD BOLINGBROKE.

I did indeed imagine it was you, Moſes, by that magical wand[b] in your hand;—the rod, I ſuppoſe, that they ſay you did ſo many wonders with, in Egypt, and at the Red Sea.

MOSES.

"Where the tree falleth, there it ſhall be[c]." Our ſentiments, I perceive, as well as our works, follow us from one world to another. My rod was always a great offence to your Lordſhip. If it was a magical wand in Egypt, and at the Red Sea, ſure it muſt be one here.——But have you forgot, My Lord, that the rod of God that was in my hand, ſwallowed up all the magical wands in Egypt[d]; there was not one of them left: And I aſſure your Lordſhip, there are none here.——This is no Fairy-land, My Lord; there is nothing done *here*, by magic and enchantment.—What we ſee, or hear, or feel,—is all reality.

[b] "When I ſit down to read this hiſtory [of the Old Teſtament], I am ready to "think myſelf tranſported into a kind of Fairy-land, where every thing is done by "magic and enchantment; where a ſyſtem of nature, very different from ours, pre-"vails; and all I meet with is repugnant to my experience, and to the cleareſt and "moſt diſtinct ideas I have." Bolin. Vol. V. p. 344.

[c] Eccleſiaſt. xi. 3. [d] Exod. vii. 12.

LORD

LORD BOLINGBROKE.

To tell you the plain truth, Moſes, I would fain have avoided you.—When firſt I arrived here, I wiſhed—but I wiſhed in vain—that if ever I ſhould be ſo unhappy as to meet you, I ſhould ſee you with a veil over your face; — a veil, as thick as, in the opinion of an anonymous writer, your critics and commentators have univerſally thrown over your works; " and to this day remaineth the ſame veil untaken away, in the reading your Hiſtory of the Creation and Fall [e];" then, perhaps, you would not have ſeen the man, that is now too conſcious of having treated your venerable character with an unuſual freedom; and indeed it is become ſo extremely habitual to me, that, as you have hinted, I cannot forbear—even *here*.

MOSES.

Yes, My Lord, with ſuch freedom, as Celſus or Porphyry would have been aſhamed,—would even have bluſhed to take, if they had been cotemporary with Lord Bolingbroke.——But give me leave, My Lord, to expreſs my aſtoniſhment, that a writer of your Lordſhip's fine underſtanding, education, and politeneſs, —that an Engliſh Nobleman,—ſhould, in perſonal abuſe and black ſcandal, " ſink among the rabble of authors, when you " ventured to give your opinion freely of the divine original of " the ſacred books [f]," particularly of the book of Geneſis.

LORD BOLINGBROKE.

" As no Man living had higher notions of the Divine Omni- " potence, nor carried them farther than I did [g];" as " I con- " ſidered the Supreme Being—as a Firſt Intelligent Cauſe, and as " the Creator of the Univerſe [h]," it was impoſſible for me to forbear expreſſing myſelf with ſome warmth againſt " poets, philo-

[e] 2 Cor. iii. 14. [f] Biographia Britannica. [g] Vol. I. p. 235.
[h] Bolin. Vol. V. p. 226.

 ſophers,

" ſophers, and legiſlators," for what " they had advanced con-
" cerning the firſt principles and beginning of things, and the
" operations of a Divine Wiſdom and Power in the production
" of them, as if they had been cotemporary hiſtorians, and
" ſpectators, of what they related moſt affirmatively and moſt
" circumſtantially [i]."

MOSES.

You are a man of honour, My Lord, and therefore, how general ſoever theſe ſevere reflections may appear, your Lordſhip will not dare to ſay, that they were not pointed at the Lawgiver of the Jews, and at him alone: They are envenomed arrows, (and your Lordſhip's quiver is full of them) ſhot at the author of the Book of Geneſis: For where has your Lordſhip ever given poets or philoſophers, or any other legiſlator, except myſelf, this ridicule [k]? Did ever any of them ſo much as pretend, to advance any thing concerning the operations of a Divine Wiſdom and Power in the firſt production of things?—No, My Lord: It was not Heſiod; not Ariſtophanes; not Sanchoniatho; not Plato; it was Moſes, the writer of the Book of Geneſis, " againſt whom your
" Lordſhip has expreſſed ſuch indignation, for attempting to impoſe
" ſo many fictions upon mankind, and for preſuming to account
" for the proceedings of Infinite Wiſdom and Power, by the whim-
" ſies of his own imagination [l]."—What! My Lord; becauſe ſome philoſophers and poets, on the foundation of ancient tradition alone, have wantonly indulged their imaginations, in framing ridiculous and abſurd coſmogonies; does it follow, that an hiſtorical relation of facts, or a plain narration of the proceedings of Infinite Wiſdom and Power in the firſt production of things, prior to any poſſible tradition (for tradition has always a manifeſt relation to ſome preceding fact) on which their coſmogonies could be framed; does it follow, I ſay, that ſuch a hiſtory of facts, that

[i] Vol. V. p. 226. [k] Id. ibid. [l] Id. ibid.

gradually unfold in the production of a world—of a ſyſtem of worlds, is an impoſition upon mankind, like thoſe philoſophical or poetical fictions?

LORD BOLINGBROKE.

It is very notorious, Sir, that I have not ſpared other legiſlators; they "had" their "revelations" as well as yourſelf; "Zoroaſter and Zamolxis, one among the Bactrians, and "the other among the Scythians, had revelations from Veſta. "Minos had them from Jupiter himſelf, and Charondas from "Saturn. Numa converſed familiarly with Ægeria, and Pytha-"goras with Minerva[m]."

MOSES.

Oh ſhame to human reaſon!——Is there no difference, My Lord, between the Supreme Being! the Firſt Intelligent Cauſe! the Creator of the Univerſe!—and theſe imaginary deities!——Is it decent, My Lord, to compare the mere poſſibility of a revelation from the God of Truth,—from God, the Supreme Truth and Reaſon,—with the ridiculous and abſurd impoſtures of crafty and deſigning men!——"Men who impoſed revelations they knew "to be falſe[n]."——Why, My Lord, ſhould it be thought a thing incredible with you, that he who created the heavens and the earth, even all the hoſt of them, ſhould communicate to mankind the hiſtory of the beginning and progreſs of that great event?

LORD BOLINGBROKE.

Why?——Becauſe the revelation you pretend to have given us is no revelation.——Who can—who ever did, underſtand your account of the beginning of things? "St. Auſtin and others, "—as divines,—content themſelves to take the hiſtory of crea-"tion according to the literal and obvious ſenſe, as they find it

[m] Vol. I. p. 307. [n] Id. ibid.

"related

" related in the Book of Geneſis, and as they would take any " other journal or hiſtorical relation. They who have done " otherwiſe, and have found upon trial that this relation, thus " underſtood, could not be reconciled to nature, reaſon, philo- " ſophy, nor natural theology, (for natural theology teaches us " to think of God, in a manner very oppoſite to the idea you give " of the Supreme Being, and of his operations) have made uſe " of two expedients little favourable to the Moſaic hiſtory: For " ſome have aſſumed it to be in this part wholly mythological; " and others unable to wreſt natural philoſophy into an agree- " ment with it, have ſo wreſted the text into a ſeeming agree- " ment with their philoſophical theories, as to make it plain, that " this text may be applied to any hypotheſis, with ſome inge- " nuity, a ſkill in languages, and a knowledge of antiquity *."

MOSES.

I ſpeak, Lord Bolingbroke, of the hiſtory of the beginning of things, as I writ it; not as it is now underſtood, or has been underſtood by St. Auſtin or others: But how ignorant ſoever St. Auſtin and others, as divines, might have been of its true meaning, they were certainly in the right when they contented themſelves to take it according to the literal and obvious ſenſe, as they found it in the Book of Geneſis, and as they would take any other journal or hiſtorical relation; and that for this plain reaſon, My Lord, becauſe it is itſelf an hiſtorical relation,—it is in the literal and obvious ſenſe of the word a journal of the creation. Your Lordſhip, who has writ on the ſtudy and uſe of hiſtory, needs not to be told, that a hiſtory is a recital, or a deſcription of things, as they are, or have been, in a continued, orderly narration of the principal facts and circumſtances thereof. Such is the Hiſtory of Creation, My Lord; it is a recital or a deſcription of the facts and circumſtances of the beginning of things,

* Vol. II. p. 151.

in a continued, orderly narration of the firſt production of them; for the work of every day is particularly ſpecified.

LORD BOLINGBROKE.

" The modern philoſophers, Moſes, though very good chriſ-
" tians, communicate the wonderful diſcoveries that have been
" made in corporeal nature, and concerning the true ſyſtem of
" the univerſe, without any regard to their repugnancy to the
" Moſaic hiſtory of the creation.——St. Auſtin and others paid,
" as divines, no regard to coſmography, and flatly denied the
" antipodes. The inquiſitors at Rome denied that Galilei ſaw
" what he ſaid he ſaw, and puniſhed him very conſequentially
" for ſaying he ſaw it[p]." Theſe are ſome of the goodly effects of taking your Hiſtory of the Creation in the literal and obvious ſenſe.

MOSES.

No, My Lord; theſe could not be the effects of their taking my Hiſtory of Creation in the literal and obvious ſenſe, becauſe that is the only ſenſe in which it can be taken, to make it intelligible,—to make it worthy of Him, from whom I received it; but the effects of their ignorance of the text itſelf.

LORD BOLINGBROKE.

In ſhort, Moſes, "I" muſt "ſay, agreeably to the moſt clear
" and diſtinct ideas I can frame, that as God, the Supreme Truth
" and Reaſon, can neither pronounce nor imply any thing that is
" falſe, or abſurd, in condeſcenſion to our capacities; ſo he will,
" in condeſcenſion to theſe capacities, make no revelation to us
" by his word, which ſhall be even in appearance, and to hu-
" man apprehenſion, inconſiſtent with what he has revealed of
" himſelf and of his will by his works[q]."

[p] Vol. II. p. 150. [q] Vol. V. p. 191.

MOSES.

MOSES.

This is mere trifling, My Lord; for who, that can frame any ideas at all of the Supreme Being, does not think with your Lordſhip, that God can neither pronounce nor imply any thing that is falſe, or abſurd, in any caſe whatſoever? The queſtion here, My Lord, is, whether God has made any revelation to us by his word; if he has, it muſt be perfectly conſiſtent with what he has diſcovered, or (as your Lordſhip is fond of the word) revealed of himſelf by his works.——As to my own particular, if there is any one thing, in my account of creation, that your Lordſhip can prove to be falſe or abſurd,—I will forgive your Lordſhip all that is paſt—let me for ever be deemed an impoſtor.——But why, My Lord, muſt the perſon, as well as the writings of the Jewiſh Lawgiver, be made the ſubject of low ridicule? It is true, My Lord, I was an expoſed—but not a deſerted child—not a foundling [r], My Lord. But be it ſo—was that any reproach to me? Your Lordſhip knows the whole ſtory of my ark, or clumſey cheſt [s] of bulruſhes, daubed over with ſlime and pitch, laid in the flags by the river's brink [t]. Now, though your Lordſhip is offended at the ſcheme of particular providences [u], yet, My Lord, were not the circumſtances that attended this very expoſure moſt particular?——Did not theſe circumſtances, theſe providences, (for *providentia eſt per quam aliquid videtur ante evenit*) [w] pave the way for introducing the infant-lawgiver into the politeſt court in the then-known world, after he had been educated in a princely

[r] "Other Mercuries—completed that wiſdom of the Egyptians, wherein Moſes "was inſtructed; for no man, except a Jew, will believe that the daughter of "Pharaoh ſent into Greece to procure preceptors for her foundling." Vol. IV. p. 62.

[s] "The God of Moſes orders Noah to build an ark or clumſy cheſt." Vol. V. p. 373.

[t] Exod. ii. 3. [u] Vol. I. p. 69. Vol. V. p. 89. [w] Cicero, de Inventione.

manner,

manner, and inſtructed in all the wiſdom and learning of the Egyptians?

LORD BOLINGBROKE.

I muſt confeſs, Sir, there was ſomething ſingular in your being raiſed from the flags in the river Nile, to a probability of one day aſcending the throne of Egypt: And if your providential ſcheme had raiſed you to that throne, what would have become of the lawgiver of the Jews, when the name of Moſes would have been loſt in that of Pharaoh?——But your precipitate flight from Egypt to Midian—from a crown to a deſart, left you nothing to boaſt of, in this ſcheme of particular providences, except your princely education: and I muſt ſay, no man could ever have made a better uſe of ſuch an education, than yourſelf; for if it had not been for the wiſdom and learning of the Egyptians, we ſhould never have heard of your book of the generations of the heavens and the earth.——But ſince you talk of the very particular circumſtances, or (if you pleaſe) providences, that paved the way to your reception at the Egyptian court; give me leave to put you in mind of other, as particular, circumſtances, that ſucceeded your advancement to the favour of a princeſs; what I mean is, the ſeveral circumſtances that immediately preceded your flight from Egypt, to avoid the juſt reſentment of Pharaoh; and paved the way for that diſtreſs and poverty, to which you had reduced yourſelf, when you were forced to feed a few ſheep, for bread, in the land of Midian.

MOSES.

Why, My Lord, theſe were circumſtances that ſeemed, in the providential ſcheme, if not neceſſary, yet very conducive, to my future greatneſs. I know it will appear ſtrange, to a man of your Lordſhip's education, fortune, and manner of thinking; but

it is certainly true, and conformable to the experience and obſervation of mankind, " That affliction is ſometimes the road to " advancement: that diſtreſs, poverty, and even a priſon, may " be the way to a crown, or to power equal to royalty."

LORD BOLINGBROKE.

And will you,—dare you, call the occaſion of this diſtreſs and poverty of yours a particular providence too?——Was the murder of a poor Egyptian to be the firſt ſtep to your future greatneſs?—— Was ſuch a horrid act neceſſary, in the providential ſcheme, to this greatneſs? We have, indeed, ſeen many a man climb up to ſovereign power, by a ladder, whoſe every round was all beſmeared with blood. But who would have thought this of the man Moſes, " who was very meek, above all the men which were upon the " face of the earth[x]?"

MOSES.

Is there no difference, My Lord, between murder, and the taking away the life of an enemy?—an oppreſſive, cruel, tyrannical enemy?—an enemy to ſix hundred thouſand men, beſides children[y], and all of them my own enſlaved countrymen?—— If my name had not been Moſes, your Lordſhip would have thought this a noble and an heroic act.——If inſtead of being one of " the wandering family of Abraham, that had hovered long " about Egypt, and had gone thither often for bread[z]," Moſes had been a Lacedemonian; your Lordſhip would, like " the " Grecians, have been ſtruck with admiration and eſteem for him, " on account of his regard to juſtice and honour, his love of li- " berty, and implacable hatred of tyranny[a]."

LORD BOLINGBROKE.

You give a very different account of this noble and heroic act, if you writ the book of Exodus. You there inform the reader,

[x] Numb. xii. 3. [y] Exod. xii. 37. [z] Vol. IV. p. 85.

[a] Univerſal Hiſtory, Vol. VI p. 246. 8vo Edit.

" that

" that upon a viſit to your brethren, you eſpied an Egyptian ſmiting an Hebrew, one of your brethren; and you looked this way and that way, and when you ſaw that there was no man, you ſlew the Egyptian, and hid him in the ſand[b]." And I remember St. Stephen, who cites this paſſage[c], ſcruples not to ſay, that the motive to this noble and heroic act was revenge.——You avenged the Hebrew, and ſmote the Egyptian.

MOSES.

I thought, Lord Bolingbroke, as our converſation has hitherto turned on the hiſtory of creation, to have confined myſelf to that argument; but your Lordſhip's ſtrange digreſſion from creation to murder, renders it neceſſary for me to follow your Lordſhip; give me leave therefore, to be a little more particular in the vindication of my character, in ſo very tender a point.——It is very evident, My Lord, from my own relation of this affair, (for I did write the book of Exodus) that the children of Iſrael, at this very time, looked upon me as a perſon come to them, with ſome real, or pretended power and authority; for when I paid them the ſecond viſit, they aſked me by what authority I intermeddled with their quarrels.——" Who made thee a prince and " a judge over us[d]?" Your Lordſhip knows, that when I was afterwards inveſted with this power, it was very much againſt my inclination. I objected, to the Divine Being, my utter incapacity for ſo important an office.——When my repeated excuſes prevailed not, I was forced to ſubmit to the invidious and ungrateful taſk. Can any man now of common ſenſe, think, that I would have forced myſelf a prince and a judge over ſuch a number of abject ſlaves? No, My Lord; if I had not been *ſent* to viſit my brethren, and to look on their burdens, I had never left the Egyptian court, to view the heart-rending diſtreſſes of my brethren; and then I ſhould not have been reproached with the murder of one of their implacable enemies.

[b] Exod. ii. 11, 12. [c] Acts vii. 24. [d] Exod. ii. 14.

LORD BOLINGBROKE.

Suppoſe I ſhould admit, that you were really *ſent* with a ſpecial meſſage to viſit your oppreſſed brethren, with what face can you ſay, you were *ſent* to kill the Egyptian, and to judge between your quarrelling relations?

MOSES.

St. Stephen, My Lord, to whom you appeal againſt me, will ſupply what is wanting in my own account; and he gave his dying teſtimony to the truth of what he ſaid on this very ſubject.—"When Moſes was full forty years old, it came into his heart to "viſit his brethren the children of Iſrael. And ſeeing one of "them ſuffer wrong, he defended him, and avenged him that "was oppreſſed, and ſmote the Egyptian: for he ſuppoſed his "brethren would have underſtood, that God by his hand would "deliver them, but they underſtood not[a]." This, then, was the true reaſon of my killing the oppreſſing Egyptian; revenge was not the motive.

LORD BOLINGBROKE.

You ſuppoſed—enthuſiaſm!—rank enthuſiaſm!——Pray, Sir, give me leave to aſk, what poſſible foundation could you have for this wild, extravagant, and ſenſeleſs ſuppoſition?

MOSES.

St. Stephen, My Lord, has, in very emphatical terms, expreſſed the occaſion of this viſit of mine, and the reaſon I had to ſuppoſe my brethren would take my killing the oppreſſing Egyptian as a token that I was ſent by God, to be their deliverer, when he ſays, "*It came into my heart* to viſit," &c. Now, My Lord, it was impoſſible for me rationally to ſuppoſe, that my brethren would, by this action of mine, underſtand, that I was to be their deliverer, unleſs I had myſelf been abſolutely

[a] Acts vii. 23—25.

certain, that I was appointed to this important ſervice. If therefore it came into my heart to viſit them, when I was in the prime of life, contrary to all the rules of human prudence and policy, conſidering my exalted ſtation in the Egyptian court; and contrary to the natural meekneſs of my temper, and to my humane ſentiments, conſidering my near relation to the cruelly-oppreſſed; it muſt have come into my heart, or mind, in ſome very extraordinary manner: and the event, My Lord, was a demonſtration, that it was God alone that mediately, or immediately, put it into my heart.

LORD BOLINGBROKE.

So then this inclination of yours to leave the Egyptian court; to forego all its honours and pleaſures; nay to renounce even the proſpect of a crown, in order to viſit your enſlaved brethren — this ſtrange inclination was *blown* into your mind or heart. —— You were *inſpired*, I ſuppoſe: for "the word *Inſpiration* is de- "rived from a Latin verb that ſignifies to blow in;" and it has been ſaid, that "the image might be borrowed to denote an "action of God in an extraordinary manner, influencing, exciting, "and enlightening the mind of a prophet, or apoſtle. How "many aſſumptions are here in one ſhort ſentence? and how "impoſſible muſt it be to come at any thing on which a reaſon- "able mind can reſt, whilſt figures are explained by other figures, "that want explanation as much? Influencing is a vague term, "and may be applied ſeveral ways with equal propriety. But "exciting and enlightening denote different kinds of action, and "neither of them has any relation to inſpiration, or blowing in. "Here then is metaphor heaped on metaphor, without any true "application to an intellectual idea; and we know as little what "is meant by inſpiration as we did before[f]. The term of inſpi- "ration is a figure that gives no intellectual idea, becauſe it is "not really the image of any[g]."

[f] Vol. I. p. 140. [g] Id. p. 141.

MOSES.

Figures, My Lord, are neceſſary to language, the metaphor in particular. "We muſt ceaſe to ſpeak," (they are your Lordſhip's own words) "if we lay figurative ſpeech wholly aſide. "Figures are ſo neceſſary in the communication, at leaſt, of our "thoughts, that they are wove into the very conſtitution of lan-"guage. If we did not chuſe, we ſhould be forced to employ "them often in common converſation about common objects, "and the ordinary affairs of life; and they are ſtill more ne-"ceſſary, when ſubjects more abſtruſe and more abſtracted from "ſenſible objects are concerned[h]." The Reaſon, My Lord, is evident: for the conſtitution of the human frame is ſuch, that all our ideas have their origin in the impreſſions that material objects make on the organs of ſenſe; and, therefore, unleſs we had other means of arriving at knowledge, than by our ſenſes, it is impoſſible that we ſhould frame any intellectual idea, any idea of what is not material, but from ſome relation that idea bears to matter, or to the affections and properties of matter. For this reaſon, though God is a Being, infinitely removed from matter, nor can he poſſibly have any of the affections or properties of matter aſcribed to him; yet it is impoſſible for us to frame any idea of him, but by alluſion to the ideas we have of material objects, or the affections and properties of matter. Hence the neceſſity of aſcribing to God, thoſe bodily parts which are to us the inſtruments of corporeal action[i]. And, for the

[h] Vol. I. p. 128, 129.

[i] Lord Bolingbroke ſeems greatly offended that "the Jewiſh ſcriptures aſcribe "to God not only corporeal appearance, but corporeal action, and all the inſtru-"ments of it; eyes to ſee, ears to hear, mouth and tongue to articulate, hands to "handle, and feet to walk. Divines tell us, indeed, that we are not to underſtand "all this according to the literal ſignification. The meaning is, they ſay, that God "has a power to execute all thoſe acts, to the effecting of which theſe parts in us are "inſtrumental. The literal ſignification is indeed abominable: and the flimſy analo-"gical veil thrown over it is ſtolen from the wardrobe of Epicurus; for he taught "that the gods had not literally bodies, but ſomething like to bodies, *quaſi corpus*; not "blood,

the ſame reaſon, we can frame no ideas of the affections and operations of our own minds, but by alluſions to the affections and operations of our bodily organs [k].

LORD BOLINGBROKE.

" We have," indeed, " clear and determinate ideas of what " we call Body, by ſenſation; and of what we call Spirit, by " reflexion: or, to avoid cavil as much as may be, without giv- " ing up common ſenſe, we have ſuch ideas by ſenſation, as the " various powers of that ſubſtance, called Body, are ordained to " produce in us; and we have ſuch ideas by reflexion, as the in- " ward operations of that which we call Spirit, be it ſubſtance, " or faculty, excite in us." But " we are able to contemplate " theſe ideas naked, if I may ſay ſo, and ſtripped of the dreſs " of words [l]."

MOSES.

I think it is impoſſible your Lordſhip could have clear and determinate ideas of the terms of this wonderful propoſition—— " *We are able to contemplate intellectual ideas naked, and ſtrip-*

" blood, but ſomething like to blood, *quaſi ſanguinem.* Vol. V. p. 159. But who is " there, philoſopher, or poet, except Jewiſh and Chriſtian rabbins, that can employ " in good earneſt images taken from corporeal ſubſtance, from corporeal action, " and from the inſtruments of it, to give us notions, in any degree, proper of God's " manner of being, and of that divine inconceivable energy in which the action of " God conſiſts, and by which the natural and moral worlds were produced, and " are preſerved and governed?" Vol. V. p. 160.——Lord Bolingbroke, notwithſtanding, confeſſes the neceſſity of following Jewiſh and Chriſtian rabbins, in employing in good earneſt images taken from corporeal action, to help his conceptions of God. " We are forced to help our conceptions of the Divine Nature, by ima- " ges taken from the human nature, and the imperfections of this nature are our " excuſe." Vol. II. p. 59.

[k] " We are forced very often to employ corporeal images, when we ſpeak of the " operations of our own minds." Vol. I. p. 11.

[l] Vol. I. p. 226.

" *ped of the dreſs of words.*" —— Have you forgot, My Lord, the uſe of names? " Names—are given to ſignify all our ideas, " and all our notions to ourſelves, and to others; and to help " the memory in meditation, as well as in diſcourſe[m]." Language, My Lord, is certainly neceſſary to ſignify all our ideas, and all our notions to others; becauſe, unleſs they are clothed with words, they muſt neceſſarily be *inviſible*, if I may ſay ſo. But, perhaps, it may be equally impoſſible for us to contemplate any ideas whatſoever, when ſtripped of the dreſs of words. For, as your Lordſhip juſtly obſerves, " Names are given us to " ſignify all our ideas, and all our notions to ourſelves," as well as to others: And, indeed, it is impoſſible to conceive how we can meditate, how we can think at all, when united to body, without names to all our ideas. That we cannot, I think your Lordſhip has proved for me, ſince you have ſaid, " They " who meditate, (for every man, and probably every animal, " thinks) muſt have obſerved, that the mind employs all its " forces, and memory and imagination among the reſt, not " only to form opinions, or to arrive at knowledge, but to ſet the " objects of opinion, or knowledge, in the fulleſt and cleareſt " light, for its own ſatisfaction, and for the eaſe of communicat- " ing theſe thoughts to other minds, in the ſame order, and with " the ſame energy, as they are contemplated by it[n]." Now, My Lord, if the dreſs of words is neceſſary to ſignify our thoughts to others; and if the mind employs all its forces, and memory and imagination among the reſt, to enable it with eaſe to communicate our thoughts to other minds, in the ſame order, and with the ſame energy, as they are contemplated by our own; the dreſs of words is as neceſſary to ſignify our thoughts to ourſelves, as it is to communicate the ſame thoughts to others: And therefore, names to our ideas are as neceſſary in meditation as in diſcourſe: and if your Lordſhip would recollect what has paſſed

[m] Bolin. Vol. I. p. 92. [n] Vol. I. p. 126.

in

in your own mind, or what the names were, by which you ſignified your thoughts, to yourſelf, in meditation on any particular ſubject; you would find that you always made uſe of the ſame names in thinking, or, in other words, you always thought in the ſame language, in which you expreſſed thoſe thoughts in ſpeaking, or writing, on that particular ſubject. If this, then, be the caſe, that by the conſtitution of our frame, we are obliged to material objects, their affections and properties, for names, to ſignify all our ideas, and all our notions; and if He who made, can, in an extraordinary manner, act upon the human mind, ſo as to communicate to it, the knowledge of ſuch things, as it is impoſſible for us, in the common method of our acquiring knowledge, to frame any idea of; how is it poſſible to repreſent ſuch an extraordinary action to the human mind, but by ſome image, or images, taken from human action?

LORD BOLINGBROKE.

I confeſs "that an extraordinary action of God on the human "mind, which the word Inſpiration is now uſed to denote, is "not more inconceivable, than the ordinary action of mind on "body, and of body on mind. But yet the caſes are ſo widely "different, that no argument can be drawn from one in favour "of the other. It is impoſſible to doubt of an action which is "an object of intuitive knowledge, and whereof we are con-"ſcious every moment; and it is impertinent to deny the exiſt-"ence of any phænomenon merely becauſe we cannot account "for it: but then this Phænomenon muſt be apparent, and the "proof that it exiſts, or has exiſted, muſt be ſuch as no reaſon-"able man can refuſe to admit, otherwiſe we ſhall be expoſed "to make frequently the ridiculous figure that philoſophers "have ſometimes made, when it has been diſcovered, af-"ter they had reaſoned long about a thing, that there was no "ſuch thing [o]."

[o] Vol. I. p. 154.

MOSES.

How inconceivable ſoever an extraordinary action of God on the human mind may be, your Lordſhip cannot deny, that he who made, can in an extraordinary manner act upon, the human mind; that he can enlighten, or communicate the knowledge of notions, or facts, or future events, to the mind of a prophet or apoſtle; and that he can influence, or excite, or in other words move or incline, the mind thus enlightened, to write or to ſpeak what had been communicated to it in this extraordinary manner; and if ever He did, the phænomenon muſt have been apparent to the mind, thus acted upon; becauſe the Divine Agent cannot poſſibly be ſuppoſed to act, in any manner, without producing the effect he deſigned to produce by that act. And therefore this mind muſt have been as conſcious of ſuch an extraordinary action, by its effects, as it could be of any the moſt ordinary action of itſelf, on its own body. And whereas your Lordſhip has ſaid, "It is impoſſible to doubt of an ordinary action, which is the "object of intuitive knowledge, and whereof we are conſcious "every moment;" it is equally impoſſible to doubt of an extraordinary action, which is the object of deductive knowledge, and whereof the mind thus acted upon, is conſcious, every moment it reflects upon the knowledge thus acquired; becauſe, by ſuppoſition, this knowledge was acquired in an extraordinary manner; and therefore it could not poſſibly be attained by the ordinary action of the moſt exalted human mind, from its total and unavoidable ignorance of the objects of this extraordinary knowledge.——But as your Lordſhip has attempted to render the term of inſpiration ridiculous, give me leave to obſerve, that before others can judge of the exiſtence, or non-exiſtence, of ſuch an extraordinary Phænomenon, as this abuſed word is now uſed to denote, it is neceſſary that this extraordinary action of God on the human mind ſhould have ſome name, to ſignify the idea, the determinate idea, that ſuch a phænomenon would raiſe in their

their minds, to diſtinguiſh it from an ordinary action of any other Being: whatever, therefore, the name may be, if it is expreſſive of the thing, that is all that a reaſonable man can require towards the forming of that intellectual idea, which the name is deſigned to convey to the mind. If "it has been ſaid, that the "image" (under which inſpiration is repreſented) "might be "borrowed to denote an action of God in an extraordinary "manner, influencing, exciting, and enlightening the mind of a "prophet or apoſtle[p];" it has been erroneouſly ſaid, becauſe theſe different images are borrowed from, and as your Lordſhip obſerves, they denote different kinds of action. The mind may be influenced, moved, excited or impelled, (which denote the ſame kind of action) to write, or to utter, what a prophet or apoſtle could never have uttered or written, without an extraordinary action of God, thus influencing, moving, exciting, or impelling: But then, as the mind muſt be dark with reſpect to the knowledge of future events, or of notions, or facts, which could not poſſibly be known, but in an extraordinary and ſupernatural manner; the mind muſt be enlightened, either at the time of, or previous to, its being influenced, excited, moved, or impelled, to ſpeak, or to write; this action, therefore, of the Divine Being, communicating knowledge that could not be acquired in the ordinary way of arriving at knowledge, is beautifully repreſented under the image of light. But as none of theſe images come up to the primary and original notion, (though they very aptly expreſs ſome of the effects) of inſpiration; give me leave, My Lord, to ſhew you the extreme propriety of this term, by tracing it up to the original, literal, image, from which ſo uncommon a metaphor is taken; and which has been preſerved in the derivation of the word in every language.——Let me, therefore, obſerve; that the firſt of men was formed of the duſt of the ground; but he was firſt formed, before the wonderful machine was put in

[p] See p. 13.

motion; before it was put into a condition to live, and move, and have the being of a man. Now, as when a man ceaſes to breathe, he is no more than the figure of a man; a lifeleſs lump of clay; and, as the firſt of men began to live by breathing; no words in the whole compaſs of language, could, with ſo great propriety, expreſs this action of the Creator in giving life to Adam, as "breathing into his noſtrils the breath of life:" that is, of communicating breath, to thoſe organs, which his infinite wiſdom had prepared for the receiving of this breath, this air, this ſpirit, which gives life and motion to the man. Hence the loſing of this breath, or the being deprived of the power of breathing, is with the ſame propriety called expiring, or dying. Now, My Lord, as we muſt neceſſarily make uſe of natural images from material objects, or their properties and affections, to expreſs intellectual ideas, no image could poſſibly be borrowed to denote an action of God, in an extraordinary manner communicating ſupernatural knowledge to the human mind, ſo proper as is this, that is borrowed from the manner of God's communicating life to the firſt of men. And this image is the more ſtriking, in that it requires the ſame Almighty energy, to communicate the knowledge of ſuch things, as cannot poſſibly be known any other way, as it does to communicate the breath of life to a figure of lifeleſs clay.

LORD BOLINGBROKE.

And will you ſay, that God acted upon your mind in ſuch an extraordinary manner, to communicate to the author of the Book of Geneſis what every one knows without inſpiration?—— Every one knows that man is made of clay, becauſe, when reſolved into his firſt principles, he returns to clay; and becauſe when he ceaſes to breathe, he is no more than a figure of clay, God muſt have made the firſt man to live, by cauſing him to breathe.

MOSES.

It is no good conſequence, My Lord, that, becauſe, when man ceaſes to breathe, he is no more than a figure of clay, therefore God made the firſt man to live, by cauſing him to breathe; becauſe, ever ſince the formation of the firſt human pair, every man has been made to live, before it was poſſible for him to breathe; and therefore, ſince it is impoſſible, without a revelation, to know that the body of the firſt man was not formed under ſome general cover, as the *ſecundine* envelopes the fœtus, in which it lives, without a poſſibility of breathing; and if taken out of the womb, encloſed in that membrane, will continue to live; and the blood, which is the life, will continue to circulate; I ſay, ſince it is poſſible this might have been the caſe with the firſt man, it could not be known, but by revelation, that he was made a living ſoul by God's "breathing into his noſtrils the breath of life."

LORD BOLINGBROKE.

"Whilſt ignorance and ſuperſtition reigned triumphantly, and "the fantaſtical ideas and notions which they communicate, and "which authority, education, and habit, do in ſome ſort realize "in the mind, ſpread and prevailed; men might be eaſily per-"ſuaded," (from this paſſage in Geneſis) "that the ſpirit or "breath of God, which blew into the face of the firſt of men, "and made him a living creature [q], might blow likewiſe on ex-"traordinary occaſions, and in an extraordinary manner, into "the faces of ſome of his poſterity, as into choſen veſſels [r]." But this reign was over, long before I left the world; and mankind muſt now have their minds acted upon in a very extraordinary

[q] "*Inſpiravit in faciem ejus ſpiraculum vitæ, & factus eſt homo in animam viventem*, "are the words of Moſes." Vol. I. p. 151.

[r] Id. ibid.

manner,

manner, before they can have faith to believe any pretenſions of yours, or of any other mortal, to ſuch communications with the Deity.

MOSES.

Ignorance, My Lord, and ſuperſtition, are out of the queſtion, concerning the original of the notion of *Inſpiration*, and the extreme propriety of the uncommon image under which it is repreſented. I have inſiſted, and your Lordſhip, I am perſuaded, will not deny, " that God can act upon the human mind, in as extraordinary a manner, as He acted upon the body of the firſt man, when he made him a living ſoul; and if ever he did, that the mind thus acted upon muſt have been as conſcious of that extraordinary action, as it could be of any ordinary action."—— But the proof of ſuch an extraordinary action on any particular human mind, is another conſideration.

LORD BOLINGBROKE.

I have already told you, Moſes, " That no man living had " higher notions of the Divine Omnipotence, nor carried them " further than I did [s];" and therefore I dare not deny that God can, if he pleaſes, act in an extraordinary manner, on the human mind; yet, to be plain with you, I muſt for ever deny that this was your caſe, when you writ the firſt chapters of Geneſis.

MOSES.

Since then, your Lordſhip cannot deny the poſſibility of ſuch an extraordinary phænomenon, give me leave to ſuppoſe that this was my caſe, till I ſhall make it apparent, and produce ſuch proofs that my mind was thus acted upon, when I writ the Hiſtory of the Creation, as no reaſonable man can refuſe to admit [t]."——Let us therefore return, from whence we have ſo long

[s] See p. 3. [t] See p. 17.

digreſſed,

digreſſed, to my *Egyptian Education*; of which I well remember your Lordſhip ſaid, "No man could ever have made a better "uſe than myſelf; for if it had not been for the wiſdom and "learning of the Egyptians, we ſhould never have had—the "Book of the Generations of the Heavens and of the Earth[u]." Now, My Lord, I muſt inſiſt, that no man can ſay, that ever I availed myſelf of any of their wiſdom, or learning, in my writings.

LORD BOLINGBROKE.

What!—were not the ſeveral paſſages in your "firſt of Ge-"neſis, about the creation of the world, taken from Egyptian "traditions[w]?"

MOSES.

No, Lord Bolingbroke: all the wiſdom and learning of Egypt were uſeleſs to me, when I was writing a Hiſtory of the Creation of the World. The Egyptians, with all their wiſdom, were as ignorant of creation, as any the moſt barbarous nation upon earth. They indeed, in your Lordſhip's ſtile, builded a world, and received their materials from tradition; but as the Geneſis of their world is as different from that of mine, as Darkneſs is from Light, they muſt have had as different originals.

LORD BOLINGBROKE.

Have you then forgot, Moſes, that the very foundation of your Geneſis is laid in a *Fluid Chaos?*——Have you forgot the only intelligible paſſage in your firſt chapter of Geneſis? "The Earth "was without form and void; and darkneſs was upon the face "of the deep[x]." Is not this a perfect deſcription of a *Fluid Chaos?* Now, "This notion of a Fluid Chaos, which we know "to have been very general, by Plutarch and other authorities,

[u] See p. 9. [w] Vol. II. p. 171. [x] Gen. i. 2.

"was

" was very Moſaical too, and points up to an Egyptian ori-
" ginal[y]."

MOSES.

You do me peculiar honour, My Lord, in thus frankly confeſſing, that any one paſſage, in my account of Creation, eſpecially ſo eſſential a part of it, is intelligible. But, this notion of a *Fluid Chaos*, may, perhaps, prove *too Moſaical* for your Lordſhip, if at laſt, it ſhould be found to point up to a much higher, than an Egyptian original.——Let me explain to your Lordſhip what I mean. As general notions are generally founded in fact, let us ſuppoſe, My Lord, that this notion of a *Fluid Chaos* was thus founded; that *Water* or a *Fluid Chaos* was really and in fact the firſt principle of things[z]. On this ſuppoſition, let me aſk your Lordſhip, whether this notion could poſſibly be diſcovered from the conſtitution of the univerſe? (for the fluid chaos of both philoſophers and poets, was as boundleſs as the univerſe) or, on the ſuppoſition of its being the firſt principle or beginning of the ſolar, or planetary ſyſtem, whether it could poſſibly be diſcovered from the conſtitution of the ſyſtem, or from any of the phænomena in nature?——Your Lordſhip is too well acquainted with the phænomena, to think that even the immortal Newton could ever have made them ſubſervient to ſuch a diſcovery: ſince then there is nothing in nature that could lead mankind into this notion; nothing that could lead the Egyptians, or any of the ancient philoſophers or poets, to make *Water*[a] rather than

[y] Vol. II. p. 171.

[z] *Aquam dixit* Thales *eſſe initium rerum* (ſaith Cicero, *De Natur. Deorum, Deum autem mentem, quæ ex aqua cuncta fingeret.* Thales ſaid, that water was the firſt principle of all corporeal things, but that God was that mind, which formed all things out of water.——Zeno tells us, that Heſiod's Chaos was water. Cudworth's Intellect. Syſt. Vol. I. p. 21. Edit. 2.

[a] As the *Chaos* of the ancient philoſophers and poets was, by ſuppoſition, prior to the ſun, and all the heavenly bodies, (for from this chaos they are all ſaid to be

than *Fire*, the firſt principle, or beginning of things, the notion, if it is founded in fact, muſt have been originally derived from *Revelation*.

LORD BOLINGBROKE.

" The religion," Moſes, " as well as the government of the " Egyptians, was more ancient than yours; you was learned in " both; you borrowed from both; and no man of common " ſenſe can believe it more probable, whatever he may pretend, " that the ſlaves inſtructed their maſters, than that the maſters " inſtructed their ſlaves[b]."——But to be more particular. That you borrowed your *Fluid Chaos* from the Egyptians, may be demonſtrated from that ancient piece of Egyptian wiſdom, the famous doctrine of the *Mundane Egg*. " Orpheus, among other " Eaſtern learning, ſeems to have introduced among the Greeks, " this doctrine, which in all probability he learned from the " Egyptians, who repreſented the world by this ſymbol, as many " other ancient nations did[c]." " Sanchoniatho," the Phœnician Hiſtorian, " affirms, that the principle of the univerſe was a " dark and windy air, or a wind made of dark air, and a tur-

be generated,) it was equally abſurd in theſe poets and philoſophers, to make *Water* the firſt principle of things, as it would have been to have aſcribed the beginning of things to *Fire*; becauſe, as the one is deſtructive of the other, water could have been no more the parent, (if I may be allowed the expreſſion) of fire, than fire could have produced water. But, (to go no further than the ſolar ſyſtem) as the ſun is a globe of fire, the ſtrongeſt evidence of the extreme abſurdity of its generation from *Water* or a *Fluid Chaos* is, the vaſtneſs of the body of the ſun, in proportion to the other bodies in his ſyſtem. For, on a compariſon of its diameter with the aggregate of the diameters of all the primary planets, that roll about him, it will appear, that the diameter of the Sun is, by computation, 822,148 miles; whereas the ſum of their diameters is no more than 233,784 miles: ſo that the quantity of viſible *Fire* (whatever portions of that element may be diſſeminated throughout the bodies of the planets themſelves,) is more than treble the quantity of *Water* and Earth, (or matter ſimilar to Earth) in the whole planetary ſyſtem.

[b] Vol. III. p. 122. [c] Univerſal Hiſtory, Vol. I. p. 34. 8vo Edit.

" bulent evening chaos; and that theſe things were boundleſs,
" and for a long time had no bound or figure. But when this
" wind fell in love with his own principles, and a mixture was
" made, that mixture was called deſire, or Cupid [Πόθος.] This
" mixture completed, was the beginning of the [κτίσεως] making
" of all things. But that wind did not know its own produc-
" tion; and of this, with that wind, was begotten *Mot*, which
" ſome call *Mud*, others the putrefaction of a watery mixture.
" And of this came all the ſeed of this building, and the gene-
" ration of the univerſe."

" But there were certain animals, which were called *Zopheſe-*
" *min*; that is, the ſpies or overſeers of heaven, and were form-
" ed alike in the ſhape of an *Egg:* thus ſhone out *Mot*[d], the
" ſun and the moon, and the leſs and greater ſtars[e]." " Theſe
" things are written in the coſmogony of Taautus[f]. And this
" Taautus, Thoth, or Thot, being the firſt Mercury, taught the
" Egyptians the uſe of letters, inſtructed them in the ſciences,
" and completed that wiſdom, wherein you, Moſes, was in-
" ſtructed[g]."

" But there is a much more methodical and complete deſcrip-
" tion of this ancient coſmogony given by Ariſtophanes. He
" writes, that firſt were Chaos, black Erebus, and wide Tarta-
" rus, but neither earth nor air, nor heaven: that night, with
" ſable wings, laid the firſt egg of wind in the vaſt boſom of
" Erebus; from whence, in proceſs of time, iſſued amiable
" Love, ſhining with wings of gold, like to impetuous whirl-
" winds: that Love, coupling with the obſcure Chaos, engen-
" dered animals and men; but that there were no gods before

[d] By *Mot* Dr. Cumberland underſtands our earth. Remarks on Sanchoniatho, p. 18.

[e] Dr. Cumberland's Sanchoniatho's Phœnician Hiſtory, p. 1, 2.

[f] Id. ibid. [g] Vol. IV. p. 61, 62.

" Love mingled all things, from which mixture of things, one " with another, the heaven and the earth were generated, and " the whole race of immortal gods[h]."

Now, as " the cosmogony of the poets was the same with " their theogony, or generation of the gods[i]," and as from these ample testimonials, it is evident, that the Genesis of their gods, that is, their sun, moon, and stars, and their earth, was from the same chaotic materials, with your heavens, and your earth, though the materials are differently disposed; it is as evident, that on this most ancient doctrine of the *Mundane Egg*, you have founded your famous doctrine of *Incubation*; though, to conceal your having borrowed the image from Egypt, you have artfully suppressed the name, as if you had never been acquainted with the doctrine of the *Egg*.

MOSES.

My doctrine of *Incubation!* —— You amaze me, My Lord! ——What possible connexion can the notion of Incubation have with any one passage,—with any single word, in the whole Book of Genesis?

LORD BOLINGBROKE.

You cannot but remember, Moses, that whilst " the earth " was without form and void, and darkness was upon the face " of the deep[k]," you introduce the air, or wind, of God,—(a great and mighty wind, according to your Hebrew manner of speaking[l], " hovering over the watery dark abyss, to cherish and " vivify

[h] Universal History, Vol. I. p. 36. [i] Id. p. 31. [k] Gen. i. 2.

[l] " And the spirit or air of God moved upon the face of the waters; the ori- " ginal word, which in our translation we render *Spirit*, equally signifying either " spirit, or air, or wind, or breath; in which senses it is frequently made use of in " numberless places of Holy Writ. And as for this Atmosphere being called the *Air*

" vivify the yet-unformed matter, and prepare it for the pro-
" duction of things[m]." Now it is impoſſible, that you could have borrowed this image, but from what is neceſſarily prior to incubation: How could you have thought of brooding over, or hatching a world, if an *Egg*—a *Mundane Egg*, had not been laid, to your hands, in the vaſt, unbounded, chaos?——Since, therefore, from this prolific Egyptian, and Græcian egg, their gods, the ſun, the moon, and ſtars, and (as Sanchoniatho ſays) our earth, were generated; and from your incubation, by this mighty wind (the impetuous whirlwinds of Ariſtophanes, coupling with the obſcure chaos,) you have deduced the generations (the very expreſſion of the Poet) of your heavens, even all the hoſt of them, and your earth: ſince, I ſay, the beginning of things is the ſame in theſe ancient coſmogonies, and in yours; yours muſt be the copy, the original is theirs.

MOSES.

Is it poſſible your Lordſhip ſhould think me capable of ſo glaring an abſurdity, as to introduce the *Air, or Wind, of God—a great and mighty Wind*, hovering over the watery, dark abyſs; when there was no ſuch thing as Air, or Wind, in being?——when it was impoſſible there could have been any wind? Wind, your Lordſhip knows, is nothing elſe but air in motion: now the air, (in my account of creation) or atmoſphere, was not made, was not ſeparated from the chaos, till the earth was per-

" of God, it is a method of ſpeaking common to the Hebrews." Dr. Clayton's Vindication, Part II. p. 47.

[m] This kind of motion is attributed to the Spirit of God, by Bochart, Poole, Bp. " Patrick, &c. The word we here tranſlate *moved*," (ſays the learned Biſhop) " ſignifies literally *brooded* upon the waters, as a hen doth upon her eggs.——Now " the Spirit of God thus moved upon the waters, that by its incubation (as we " may call it) it might not only ſeparate—thoſe parts which were jumbled toge-
" ther; but give a vivific virtue to them, to produce what was contained in them." Patrick in Locum.

forming

forming the ſecond revolution about her axis; whereas the motion, of which I ſpeak (whatever idea critics and commentators may have affixed to the word) was effected on the firſt day. If, therefore, the air was not ſeparated from the chaos, till the ſecond day, it was abſolutely impoſſible that there ſhould have been air in motion, on the firſt.——No, Lord Bolingbroke, I introduce the Spirit of God himſelf, the God that created the chaotic earth, moving, (and who but He who made, could move its vaſtneſs!) impreſſing a violent motion upon the face of the waters—upon the ſurface of the fluid chaos of the earth: and if the ſurface alone was now impreſſed with this motion, the axis muſt neceſſarily have remained at reſt.——Is there any thing here, My Lord, like the doctrine of *Incubation?*——Can the preſent improved ſtate of philoſophy, furniſh a man of common ſenſe, with a more plain, ſimple, yet juſt deſcription, of the diurnal motion of the earth?——If it cannot, I am apt to think, that the notion of a *Fluid Chaos* (as I have before hinted[n]) will prove too *Moſaical* for your Lordſhip: for, My Lord, this inſtitution of a diurnal motion, carries us back to the beginning of motion on the earth, as well as to the firſt mover. And becauſe this beginning of motion took place, whilſt the earth was in a chaotic ſtate, and its whole ſurface was water, it neceſſarily leads us up to the original of the very notion of a *Fluid Chaos*.

A moment's reflexion, My Lord, on what I have advanced on this article, will convince any man, that is capable of conviction, that it was impoſſible I could borrow ſo plain, ſo ſimple, and ſo rational an account of the original ſtate of our earth, whilſt it was a maſs of unformed matter, before any ſeparation had been made of it's earthy and watery particles; that it was impoſſible, I ſay, for me to have borrowed this account from wild, extravagant, and unintelligible fables, of the chaotic ſtate

[n] See p. 24.

of

of the whole univerſe: or that I could have borrowed the notion of the Spirit of God, impreſſing a violent, though a regular, uniform, and conſtant motion, on the ſurface of a chaotic planet, from the imaginary agency of wind, falling in love with his own principles[o]; or the unintelligible agency of night and darkneſs, (mere negations of Being) brooding over a chaotic maſs of matter, immenſe as the univerſe.

But, My Lord, as there is ſomething ſo very ſingular in the ancient doctrine of the *Mundane Egg*, I cannot take leave of this ſubject, till I ſhall have informed your Lordſhip of the ſingular uſe I ſhall make of this piece of Eaſtern learning.——"Plutarch "obſerves, That the queſtion, which was the elder, the *Egg* or "the *Hen?* was not a trivial inquiry[p]; but, according to the "Orphic doctrine, comprehended the ancient generation of all "things: and the author of the hymns attributed to Orpheus, "makes the firſt-born god, named by the Greeks, Phanes, to be "produced from an egg. This was the firſt-begotten god, men-"tioned by Athenagoras, to have been hatched from an egg, as "the followers of Orpheus taught." How this queſtion was, or whether it was ever reſolved, does not appear: let us, however, ſee whether your Lordſhip has not thrown ſome conſiderable light, on this very dark ſubject.——For, from your Lordſhip's account of the coſmogonies of Sanchoniatho and Ariſtophanes, it very plainly appears, that the doctrine of the *Mundane Egg* is of equal antiquity with the tradition of a *Fluid Chaos*; and indeed they are, in theſe accounts, ſo cloſely connected, that they are inſeparable, one from the other; notwithſtanding, the priority of the latter may, perhaps, be eaſily aſcertained. I have already obſerved to your Lordſhip, "That Tradition has always a manifeſt relation to ſome preceding fact[q]." If there never had been a *Fluid Chaos*, how is it poſſible that ſuch a no-

[o] See p. 26. [p] Univerſal Hiſtory, Vol. I. p. 34. [q] See p. 4.

tion

tion ſhould have been handed down to us?——How was it poſſible, that a notion of what, by ſuppoſition, never exiſted, ſhould have ſo generally prevailed in the world? if there ever was a *Fluid Chaos*, where is the fact preſerved, on which the tradition muſt have been founded? Now, if ſuch a fact has been preſerved in any very ancient writer, who deduces the beginning of things, either from one fluid chaos, or from more chaotic maſſes of matter, of the ſame kind; and if that writer is abſolutely ſilent concerning this doctrine of the *Mundane Egg*; his ſilence on this ſingle article, will alone demonſtrate the ſuperior antiquity of the writer, to all others; and at the ſame time, will prove, beyond all poſſibility of doubt, the priority of the notion of a *Fluid Chaos*, to the doctrine of the *Mundane Egg:* and conſequently, that the notion of a *Fluid Chaos* was originally derived from this writer.

Will your Lordſhip, on ſo intereſting an Occaſion, give me leave to name the Book of Geneſis. Your Lordſhip has admitted the juſtneſs and propriety of my deſcription of a *Fluid Chaos*[r]; and I have proved to your Lordſhip, that I was an abſolute ſtranger to the idle doctrine of the *Mundane Egg*, and to the ridiculous notion of *Incubation*. Now, if the only fact on which the tradition of a *Fluid Chaos* could be founded, is preſerved in the Book of Geneſis alone, this doctrine of the *Mundane Egg* will demonſtrate, that the Phœnicians, the Egyptians, and other ancient nations, that repreſented the world by this ſymbol, borrowed the notion of a *Fluid Chaos* from the *firſt chapter of Geneſis*; for the doctrine of *Incubation* was manifeſtly founded on the blunders and abſurdities committed by the moſt ancient of my interpreters; and the doctrine of the *Egg* naturally flows from that of *Incubation*.

[r] See p. 23.

But

But to demonſtrate to your Lordſhip, that the general notion of of a *Fluid Chaos* was founded in *fact*; that *Water*, or a *Fluid Chaos*, was really the firſt principle or beginning of things[s]; and that this fact is preſerved in the Book of Geneſis alone, I appeal —be not ſurprized, My Lord,—I appeal to one ſingle phænomenon, in the preſent conſtitution of things;—to the figure of the Earth.——Your Lordſhip has informed me from the Hiſtory of Sanchoniatho, "That the ſun and the moon, the leſs and "the greater ſtars, were formed alike in the ſhape of an egg[t]." "And that *Mot* (that is, our earth) ſhone out like them[u]," in the ſhape of an egg, I ſuppoſe.——Now, pray, My Lord, what is the true figure of the earth?

LORD BOLINGBROKE.

The true figure of the earth is demonſtrated to be that of an oblate ſpheroid, ſwelling out at the equatorial parts, and flatted at the poles; the neceſſary effect of its diurnal motion.

MOSES.

The modern philoſophers, have, indeed, demonſtrated, that this is the true figure of the Earth; but how does your Lordſhip know, that this figure was at all produced by its diurnal motion? might not the earth have been originally formed in this ſhape, before any motion about its axis was communicated to its ſurface?

LORD BOLINGBROKE.

From the uniformity of that great principle of Attraction, which the Creator has impreſſed on the particles of matter, it is not eaſy to conceive, that the earth could have been of any other form, when the Almighty willed it to exiſt, than that of a

[s] See p. 24. [t] See p. 26. [u] See Note, p. ibid.

globe or perfect ſphere." On this ſuppoſition, it is impoſſible that its figure could be changed into an oblate ſpheroid, but by its amazingly-ſwift rotation about its axis. And this change would be the neceſſary effect of ſuch a motion; becauſe the particles of matter in the earth, would endeavour to recede from the centres of the circles, in which they move; and that with the greater force, as the peripheries of the circles are greater. Hence, the equator being the greateſt circle, and the reſt, towards the poles, continually decreaſing, the original, perfect, ſpherical figure, muſt have been changed into that of an oblate ſpheroid.

MOSES.

I readily admit, My Lord, that the earth, when it was created, was a globe, or a perfect ſphere; that its preſent form is that of an oblate ſpheroid; and that this change was the neceſſary effect of its amazingly-ſwift rotation about its axis: but in what circumſtances, My Lord, muſt the earth have been, to be ſuſceptible of this change? to be capable of putting on a form, the very reverſe of that ancient ſymbol, by which the Egyptians, and other ancient nations, repreſented the world?——If the earth had not been without form and void, when the Spirit of God impreſſed its watery ſurface with this motion; if it had not been a *Fluid Chaos*, when this motion began, (and this was the ſtate of the earth, for a whole natural day,) the particles of Matter in the earth, could not poſſibly have receded from the centres of the circles, in which they moved, to have produced this extraordinary phænomenon. But the earth was without form and void; it was a mere *Fluid Chaos*, before this motion was impreſſed; and therefore this motion round its axis, did cauſe the yielding particles of matter, for a conſiderable depth from the ſurface, to recede from the centres of the circles, in which they

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[s] See p. 24. [t] See p. 26. [u] See Note, p. ibid.

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moved. Thus, the centrifugal, overcoming the centripetal, force of the particles of matter, at the equatorial parts, for one whole day, till the atmoſphere was formed, the earth obtained its preſent demonſtrated figure.

For, if the earth had been, as in its preſent condition, ſurrounded with an atmoſphere, before it had been impreſſed with this motion; it is impoſſible, that a rotation about its axis, tho' continued to this day, could have given it the preſent figure; becauſe, as the atmoſphere partakes of the ſame motion, though the earth, by computation, moves at the rate of a thouſand miles in an hour, yet every thing on its ſurface remains in its place, as if the earth were abſolutely at reſt. Now, My Lord, ſince the original figure of our earth was perfectly ſpherical, but now is demonſtrated to be higher under the equator, than about the poles; ſince this change was the neceſſary effect of it's amazingly-ſwift rotation about its axis, when it was in a *fluid ſtate*, when it was a mere *chaos*; ſince not the leaſt traces of a diurnal motion are to be met with, in any of the ancient coſmogonies, though all of them are founded on the notion of a *Fluid Chaos*; and laſtly, ſince this *chaos* is deſcribed, and the motion communicated to its chaotic ſurface, which produced the preſent figure of the earth, is found, in the *Book of Geneſis*; it is evident to a demonſtration, that there, and there alone, the original fact is preſerved, to which the tradition of a *Fluid Chaos* can be referred: and, conſequently, that the notion itſelf was derived from that *chaotic* ſtate of the earth, there deſcribed, as a rational foundation of a riſing world.

LORD BOLINGBROKE.

Well, Moſes, I will not contend with you, "whether was the elder, the *Hen* or the *Egg:*" but though I ſhould admit the priority of the notion of a *Fluid Chaos*, you muſt excuſe me if I re-

peat, what I have before inſiſted on, that you borrowed your notion of a *chaos* from the Egyptians; and this you have yourſelf demonſtrated, by your manifeſt imitation of them, in the boundleſs extent of their *chaos*; for had you not borrowed your *chaos*, from one that had no bounds[x], you could never have pretended to give us an account, of a boundleſs creation—of the creation of the univerſe[y]. But it is high time, to leave this dark and obſcure ſubject, to the darker ages of antiquity: let us come into the light of later times, times of real and demonſtrative knowledge. Truth is one; and if it be on your ſide, it will moſt certainly appear, by comparing your Hiſtory of Creation, with the preſent demonſtrated ſyſtem of the univerſe.

" They ſay, Moſes, you was divinely inſpired, and yet you " was as ignorant of the true ſyſtem of the univerſe, as any of " the people of your age. To evade the objection, we are told, " that you conformed yourſelf to that of the people. You did " not write to inſtruct the Iſraelites in natural philoſophy, but " to imprint ſtrongly in their minds, a belief of One God, the " Creator of all things. Was it neceſſary to that purpoſe, that " you ſhould explain to them the Copernican ſyſtem? No, moſt " certainly. But it was not neceſſary to this purpoſe neither, " that you ſhould give them an abſurd one, of the creation of " our phyſical, and, I may ſay, of our moral ſyſtem. It was not " neceſſary you ſhould tell them, for inſtance, that light was " created, and the diſtinction of night and day, of evening and

x " Sanchoniatho affirms, that the principle of the univerſe was a dark and windy air, or a wind of dark air, and a turbulent evening chaos; and that theſe " things were without bounds." Cumberland's Sanchoniatho, p. 1.

y " *Videtur quidem ſupponere hexaemeron hoc chaos impleſſe & occupaſſe totum univerſum* " *quantum quantum: Cœlos omnes & regiones æthereas quaquaverſum diffuſas. Quinetiam* " *lucidiſſimas ſtellas ex hoc materia chaotica compoſitas eſſe, neque extitiſſe ullos ante ortum* " *& natales telluris noſtræ.*" Burnet. Archæolog. p. 405. Edit. 2da.

" morning, were made before the ſun, and the moon, and the " ſtars, which were 'ſet in the firmament of heaven to divide " the day from the night, and to be for ſigns and for ſeaſons, and " for days and for years.' It was not neceſſary, that you ſhould " tell them, how this moral ſyſtem was deſtroyed, by the wiles of " a ſerpent, and by eating of an apple, almoſt as ſoon as it be- " gan, againſt the intention, as well as command, of the Crea- " tor[z]."

MOSES.

" Moſes was as ignorant of the true ſyſtem of the univerſe, " as any of the people of his age; therefore Moſes was not di- " vinely inſpired." This is the ſum of your Lordſhip's argument. But is this reaſoning, My Lord?——It has been ſaid, that " a peculiar ſubtlety of thinking and reaſoning were ſome " of the extraordinary endowments of which your Lordſhip was " poſſeſſed[a];" but ſure I am, though this may be called ſubtlety, and deep penetration, it deſerves not the name of reaſoning.—— Suppoſe, My Lord, I had been acquainted with the true ſyſtem of the univerſe, and in conſequence of that knowledge, had pretended to inſtruct the ignorant Iſraelites in natural philoſophy, and to have explained to them that part of it, which is called the Copernican Syſtem: or, My Lord, if it had been poſſible for me, graphically to have deſcribed the true ſyſtem in the language of modern aſtronomers; on either of theſe ſuppoſitions your Lordſhip would have had a moſt unanſwerable objection, to any pretenſions of mine, to inſpiration; becauſe this true ſyſtem of the univerſe, was diſcoverable, and has been diſcovered by philoſophical reaſonings on the phænomena; and therefore was no ſubject for revelation.——But, Lord Bolingbroke, I confeſs,—I was really ignorant of the true ſyſtem of the univerſe, as ignorant as any of the people of my age;—as ignorant as your Lordſhip is,

[z] Bolingbroke, Vol. V. p. 370. [a] Biographia Britannica.

of

of that ſyſtem which is called by my name: does it therefore follow, that I did not receive my *account of creation* from *Him* that created the univerſe? Copernicus, My Lord, was not acquainted with the true ſyſtem of the univerſe, for he placed the firmament, or region of the ſtars, at equal diſtances from their centre, our ſun: does it follow, My Lord, that Copernicus has not given us a juſt account of that part of the whole, which is called the ſolar or planetary ſyſtem? But to come nearer to the point; ſuppoſe—nay, My Lord, I ingenuouſly confeſs, I was not only ignorant of the true ſyſtem of the univerſe, but unacquainted even with the Moſaic: I was not acquainted with all the bodies of which it conſiſts, and which I ſay, God in the beginning created.—But, My Lord, was Copernicus acquainted with all the bodies in the ſolar ſyſtem? could he poſſibly have had any knowledge of the ſatellites of Saturn, and his ring? or of Jupiter's moons and belts, before the invention of teleſcopes? In the ſame manner, My Lord, was I a ſtranger, to the full extent of that ſyſtem, the creation of which I have given your Lordſhip the hiſtory: for, as I have hinted, "what was diſcoverable by experiment and obſervation on the phænomena, was no ſubject for revelation:" and, therefore, I muſt neceſſarily have been ignorant of every thing of this kind, when I writ the *firſt chapters of Geneſis*.

LORD BOLINGBROKE.

I muſt be very free with you, Moſes, on this article;—ſo free as to ſay, if your account of creation had been, in fact, communicated to you by *Him* that made the heavens and the earth; the ſtamp of divinity would have been viſible to every eye: the wiſdom of the Creator, would have been as apparent in the deſcription of the creation and formation of the ſyſtem, as it is manifeſt in the ſyſtem itſelf. But as I ever thought, "it is impoſ-
"ſible to excuſe all the puerile, romantic, and abſurd circum-
"ſtances

" ſtances in your narration, which nothing could produce but the " Habit of dealing in trifling traditions, and a moſt profound ig- " norance[b];" ſo " I cannot admit your teſtimony for divine, " without abſurdity and blaſphemy[c]."

MOSES.

Oh monſtrous! —— *what reproachful words are theſe*[d]*!* —— without *abſurdity!* and without *blaſphemy!* —— Well, My Lord; ſince it was impoſſible for you to have added to the malignant ſeverity of this laſt expreſſion, of your rage, againſt the author of the Book of Geneſis; I cannot but take notice of your Lordſhip's prudence, as a writer, in contriving to finiſh your five pompous volumes, againſt both natural and revealed religion, with the ſame never-to-be-forgotten period. —— But what if, My Lord, —for it is not impoſſible, —what if my deſpiſed teſtimony ſhould prove, at the laſt, to be divine? —— What if I ſhould make it appear, even to your Lordſhip, that the account I have given of the creation, is *worthy of God!* —that *He alone* could furniſh me with the ſeveral circumſtances in my narration, and therefore that this account could not poſſibly be *mine*, but *His*, who commiſſioned me, to record the beginning, and the progreſs, of this great event, for the uſe —even of Lord Bolingbroke! What, I ſay, if my teſtimony ſhould prove divine? at whoſe door will this horrible, this tremendous, charge of *abſurdity* and *blaſphemy* lie? —— But, before I ſhew your Lordſhip, that " I have yet to ſpeak on God's behalf[e];" let me aſk your Lordſhip one queſtion: —— To which of the claſſes, into which you have diſtinguiſhed the ſeveral circumſtances, in my narration, the *puerile*, the *romantic*, or the *abſurd*, does your Lordſhip refer, " that noble " paſſage of the Book of Geneſis, —*Let there be light; and there was light*[f]?"

[b] Bolingbroke, Vol. V. p. 284. [c] Ibid. p. 379. [d] Shakeſpear.

[e] Job xxxvi. 2. [f] Vol. III. p. 9.

LORD

LORD BOLINGBROKE.

There is—and I cannot forbear confeſſing it, even to the writer of the Book of Geneſis;—there is, in that inimitable paſſage, a certain beautiful ſimplicity,—ſuch a glaring majeſty—ſo ſtriking, and ſo irreſiſtible, that forced from my unwilling pen, the epithet *noble*: though that falls vaſtly ſhort of the grandeur, and the ſublimity, of the godlike diction. Notwithſtanding, if Longinus had not cited the paſſage, as a remarkable inſtance of the *true ſublime*, my ſtrong prejudices againſt your Book of Geneſis, would hardly have ſuffered me to have made you this compliment.

MOSES.

What pity it is, that in your praiſes, as well as in your prejudices, your Lordſhip ſhould be guided by the prejudices, and the praiſes of others. How ſevere, and yet how juſt, are the reflexions of a late noble writer, on ſuch an unhappy conduct! "All men are apt to have an high conceit of their own under-"ſtandings, and to be tenacious of the opinions they profeſs: "and yet all men are guided by the underſtandings of others, "not by their own; and may be ſaid more truly to adopt, than "to beget, their opinions.——We are taught to think what "others think, not how to think for ourſelves: And whilſt the "memory is loaded, the underſtanding remains unexerciſed, or "exerciſed in ſuch trammels, as conſtrain its motions, and direct "its pace, till that which was artificial becomes in ſome ſort "natural, and the mind can go in no other[g]."

LORD BOLINGBROKE.

"It is a very true obſervation," Moſes, "and a very common "one, that our affections and paſſions put frequently a biaſs, ſo

[g] Bolingbroke, Vol. II. p. 241, 242.

"ſecret,

" ſecret, and yet ſo ſtrong, on our judgments, as to make them " ſwerve from the direction of right reaſon. —— Authority " comes ſoon to ſtand in the place of reaſon[h]." It is therefore poſſible, that I may have truſted too much, to what your avowed enemies, ancient and modern, have ſaid of you and your writings: you may imagine, that I have been taught to think, as Celſus, and others have thought, and not to think for myſelf; be that, however, as it may, my prejudices againſt you, and your ſyſtems, both phyſical and moral, have been ever great; but I muſt ſay, they have been greatly ſtrengthened, and my notions have been abundantly confirmed, nay immoveably riveted — by the moſt pitiful, lame, and abſurd excuſes, that your very beſt friends, Jews or Chriſtians, ancient or modern, have made for you: And, let me tell you, Moſes, with the ſame freedom, that when I left the world, (whatever new commentaries may have appeared on the Book of Geneſis, ſince I arrived in theſe regions,) I left not a ſingle Divine behind me, that could reconcile your account of the creation, or of the fall, to ſound reaſon, — or indeed to common ſenſe.

MOSES.

This is no news to me, My Lord; nor will it ſurprize you, when I ſhall have told your Lordſhip a very ſerious truth. —— I have, Lord Bolingbroke, ever been, and to this very day, I am miſunderſtood, and groſsly miſrepreſented by the learned. —— The Book of Geneſis, in particular, has been *metaphraſed*, *paraphraſed*, *explained*, *obſcured*, *allegorized*, *ſpiritualized*, — according to the different capacities, and the various whimſies of annotators, commentators, and critics; till this beginning of a revelation to the inhabitants of this globe, ſtands in need of being revealed again. —— My coſmogony has been extended by your

[h] Bolingbroke, Vol. II. p. 91, 92.

Lordſhip, and many others, ſo far, as to take in the whole compaſs of the univerſe[k]; and every creature in the univerſe[k].——It has been contracted by ſome, to the narrow limits of the earth, and its atmoſphere[l]: to the earth, its atmoſphere, and, perhaps, the moon[m]. About creation itſelf, mens opinions have been various. The generality, indeed, of my commentators have been ſo very complaiſant to me, as to admit, that God made the world; that he did create the heavens and the earth: but there are others, and good Chriſtians too, who inſiſt, that God created, only the matter, the materials, of which the heavens and the earth were made; but that theſe materials, this matter, in various forms, and endowed with certain mighty powers, made the earth and the heavens[n]. Of this ſort of ſpeculative architects, your Lordſhip has with great juſtneſs remarked, that "As "ſoon as a chaos is ſuppoſed, *inſtant ardentes tyrii*, they all go to "work. Every one ſeparates and diſpoſes theſe materials in "his own way; the laws of mechaniſm" (before any ſuch laws were eſtabliſhed) "are employed, according to the different "plans of theſe architects, and a world is ſoon made[o]."—— Can your Lordſhip now wonder, that, when you left the world, my account of creation had not been reconciled to ſound reaſon, or indeed to common ſenſe? Nay, I muſt tell your Lordſhip, that the Book of Geneſis, is as you left it. For ſo far has your Lordſhip's opinion, if not authority, prevailed, that a learned "commentator, now in the preſs, tells the world, that the firſt "chapter of Geneſis contains an account of the creation of the "univerſe, and all things in it."

Is it not high time then, My Lord, to vindicate my own character, as a writer? Is it not high time, that I ſhould become

[k] Burnet, &c. &c. &c. [k] Poole. [l] Whiſton, Dr. Clayton.

[m] Dr. Jennings. [n] Hutchinſon. [o] Vol. V. p. 288.

my own interpreter?——Give me leave then, to lead your Lordſhip into ſomewhat of the ſpirit, and deſign, of the author of the Book of Geneſis, as far as it relates to the creation: As for our moral, that will ſtand or fall, with the interpretation of our phyſical, ſyſtem: For, if in the beginning God did not create the heavens and the earth, in the manner I have related, the ſubſequent ſtory of the ſerpent and the apple, is no more than an old woman's tale, or an Egyptian fable, as your friends, Celſus and Simplicius, have gravely told your Lordſhip[p].

LORD BOLINGBROKE.

Every man's character is certainly moſt dear to him; and every author has an undoubted right to be his own interpreter; becauſe he himſelf ſhould beſt know his own meaning,—if he has any meaning.——"He who has clear and diſtinct ideas in "his mind, will write clearly and diſtinctly: and the author "who puzzles an attentive reader, is firſt puzzled himſelf[q]." You ſeem, Moſes, to be in this latter caſe; ſince, by your own account of the fate of your book of the generations of the heavens and the earth, you have, in every age, and in every country, puzzled every reader. Before, therefore, you attempt to lead me into ſomewhat of the ſpirit, and deſign, of the author of the Book of Geneſis; give me leave, likewiſe, to aſk you a very plain, but in my opinion, a very material queſtion.——How is it poſſible, Moſes, that you ſhould, with any gravity, pretend to interpret, what you do not underſtand?——Have you not frankly confeſſed to me, that you were not acquainted with the ſyſtem, which you, modeſtly enough ſay, is called by your name[r]?

[p] Burnet. Archæolog. p. 441. Edit. 2da. [q] Bolingbroke, Vol. II. p. 350.

[r] See p. 37.

MOSES.

MOSES.

" I am proud to have Lord Bolingbroke on my ſide [s]," and therefore your Lordſhip ſhall anſwer this very plain, this very material queſtion for me.——You, My Lord, have ſaid; and it deſerves to be written in letters of gold; *The Hiſtory of the Bible muſt ſtand on the bottom of its own authority, independently of all other* [t].——The Book of Geneſis your Lordſhip acknowledges to be a Hiſtory; " The author of the Book of Geneſis begins his " Hiſtory, by building a world [u]." If, therefore, this Hiſtory of the Creation muſt ſtand on the bottom of its own authority, independently of all other; then, whether the author of the Book of Geneſis underſtood his own account of the creation, or not; it can no more affect the truth of what he has advanced, than the aſcertaining, or the not aſcertaining, of its author, would affect the truth of the ſame hiſtory. For, as your Lordſhip, with great juſtneſs, has obſerved, " To eſtabliſh the credit of other " hiſtories, for I conſider the Bible here, only as a hiſtory, it is " not indeed ſufficient to aſcertain the authors of them; becauſe " theſe authors, being men, may have been deceived, or may " have deſigned to deceive. For this reaſon their internal, as " well as external, proofs of authenticity, are examined; and " they are received or rejected, as they appear conſiſtent or " inconſiſtent, conformable or repugnant, to the obſervation " and experience of mankind [w]." —— Now, My Lord, ſuppoſe *me* to have been the author of this Hiſtory of Creation; and that when I writ, I was unacquainted with the full and comprehenſive meaning of ſeveral paſſages in it; it was abſolutely impoſſible, My Lord, that in *thoſe* paſſages, I ſhould have deceived, or have deſigned to deceive: My ignorance, therefore, of thoſe paſſages is entirely out of the queſtion; for, *the Hiſtory*

[s] See Bolingbroke, Vol. II. p. 282. [t] Vol. Id. p. 211.

[u] Vol. V. p. 284. [w] Vol. II. p. 212.

muſt ſtand on the bottom of its own authority, independently of my knowledge, of any thing, except the plain narration of ſuch and ſuch facts, as are there recorded to have been effected by the Creator; and of the different times, in which any one, or more, of thoſe effects of the Divine Wiſdom and Power were produced: and though I had, myſelf, been deceived in thoſe paſſages, my ignorance would ſtill have left the Hiſtory, to ſtand on *the bottom of its own authority, independently* of the conſideration of my having been deceived.——Here then, on your own principles, Lord Bolingbroke, is an internal proof of authenticity: let it be thoroughly examined; and when I ſhall have further explained myſelf to your Lordſhip, your Lordſhip ſhall judge, whether what the "Legiſlator of the Jews has advanced, concerning the firſt principles, or beginning of things; and the operation of a Divine Wiſdom and Power in the production of them, is conſiſtent or inconſiſtent, conformable or repugnant, to the obſervation and experience of mankind:" For, My Lord, I deſire no more, than the application of the experience and obſervation of mankind, in the preſent improved ſtate of philoſophy, to my own interpretation of the Hiſtory of the Creation of the heavens and the earth.

LORD BOLINGBROKE.

It is, perhaps, poſſible, Moſes, that I may have been miſtaken with regard to your ſyſtem of creation; though, if I have erred, I have erred with every ancient, and every modern, without exception. But ſince you begin to talk like a philoſopher, and ſo confidently to aſſert, what no living writer ever dreamed of; keep me no longer in ſuſpenſe; — tell me plainly, — what is this ſtrange, this unknown ſyſtem of yours? Strip your account of the firſt principles and beginning of things, of all that is myſterious; — of every thing that is dark and confuſed, as your *Fluid Chaos*; where a man can find no place

place to ſet his foot, without ſinking into an Abyſs of abſurdities;—*Let there be light*;—and if, out of this, equal-to primæval darkneſs, *you produce light*,—I will be dumb, and open my mouth no more, for ever.

MOSES.

My ſyſtem then, Lord Bolingbroke, or rather the ſyſtem of the Creator, how oddly ſoever it may ſound to moſt ears, is the ſame, that your Lordſhip embraced, in the other world; as far as it relates to our ſun, and its planets, &c. that is, "It is an account, of the creation of the ſolar or planetary ſyſtem; excluſive of every other being, or ſyſtem of beings, in the univerſe;" —of that ſyſtem, My Lord, that "after having been loſt, was "renewed in the ſixteenth century by Copernicus, confirmed "and improved by Galilei and Keplar, and ſince demonſtrated "by Newton[x]."——As an hiſtorian, I have given Mankind, the geneſis, the generation, the origin, of the ſun and its planets, &c. which compoſe the ſyſtem; with the original of their motions, diurnal and annual.——As philoſophers, Copernicus, Galilei, Keplar and Newton have given us, their diſtances, magnitudes, motions, &c. and the Laws, which in the beginning were eſtabliſhed by the Almighty Creator, for the continuation of thoſe motions, and the conſervation of the ſyſtem.

LORD BOLINGBROKE.

Impoſſible!—abſolutely impoſſible!

MOSES.

Don't be too poſitive, Lord Bolingbroke.——You have read the Book of Geneſis; at leaſt the firſt chapters of it. Readers, My Lord, as well as Authors, being men, may have been de-

[x] Bolingbroke, Vol. V. p. 285.

ceived.

ceived.——Will Your Lordſhip grant me theſe two poſtulates? "That the world had a beginning; and that God made the world.

LORD BOLINGBROKE.

"That the world had a beginning, is ſufficiently proved, by the "univerſality of tradition[y]." And if by God's making the world, you mean, "God willed it to exiſt, and it exiſted[z]," it is admitted.

MOSES.

Has your Lordſhip any objection to my calling the heavens and the earth, the world?

LORD BOLINGBROKE.

Not any.

MOSES.

Thus far, then, your Lordſhip and I are agreed; that in the beginning God created the heavens and the earth; or God willed the heavens and the earth to exiſt, and they exiſted. For as we cannot poſſibly conceive any difference between the *will*, and the *act*, of the Divine Being,——God willed the world to exiſt, and it exiſted——God ſaid, Let it exiſt, and it exiſted,—or, ſimply, God made the world,—are ſynonymous expreſſions.

LORD BOLINGBROKE.

And, what is all this to the creation of the ſolar, or planetary ſyſtem? I have, indeed, admitted, that in the beginning God willed the heavens and the earth to exiſt, and they exiſted: are

[y] Bolingbroke, Vol. V. 379.

[z] Vol. II. p. 59.

we

we then ſo ſoon agreed? in what?——Why, that in the beginning God willed the earth and the circumambient air, or atmoſphere, or firmament, to exiſt; and they exiſted [a]. For you ſay expreſsly, "that God called the firmament heaven [b];" and what higher authority can we have, for the interpretation of the word *heaven*, than that of *Him*, who made it, and affixed this determinate idea to the word?

MOSES.

I have already told your Lordſhip, that readers, as well as authors, may have been deceived: here the critics and commentators have moſt egregiouſly deceived your Lordſhip, and every reader, that implicitly follows in the track in which they have led you: for the firmament, or atmoſphere, or circumambient air, (as I have before mentioned in this converſation) that God called heaven, was not made till the ſecond day [c]. Whereas I ſpeak of the heaven, or rather the heavens, (for the Hebrew knows no ſingular) that with the earth, were created, before there could poſſibly be an evening and a morning, to conſtitute a day.

[a] "In the beginning God created the heaven and the earth. That is," (ſays the learned Dr. Clayton) "In the beginning of the creation of this world, God cre-
"ated the materials of which this terraqueous globe, together with its incumbent
"atmoſphere, were compoſed. For, as I take it for granted, that by the word
"*Earth*, Moſes meaneth this terraqueous globe, which we inhabit, ſo by the word
"*Heaven*, I ſuppoſe he means only that atmoſphere or firmament of air, which ſur-
"roundeth this globe of earth, and which dividing the waters that are under the
"firmament, from the waters that are in the clouds above the firmament, God, as
"Moſes in another place expreſſeth it, called *Heaven*; it being the ſame word in
"the original, that is uſed in both theſe places." Vindication of the Hiſt. of the Old and New Teſtament, Part II. p. 43.

[b] Gen. i. 8. [c] Id. ibid.

LORD BOLINGBROKE.

I ſuppoſe then, as the Hebrew has no ſingular, you mean the three heavens of that "learned divine Matthew Poole," the aereal; the place of birds, clouds, and meteors: the ſtarry; the region of the ſun, the moon, and ſtars: and the higheſt, or third heavens; the dwelling of the bleſſed angels[d].

MOSES.

No, My Lord; the heavens, that in the beginning were created with the earth, are the *heavenly bodies*;—the bodies of the ſun, the moon, and the planets, &c. that are placed in the heaven, or firmament: and theſe, together with our earth, conſtitute the ſyſtem of the creator.——Now, My Lord, the ſameneſs of this, with the ſolar or planetary ſyſtem, will appear extremely evident to a plain, and unlettered man, if he compares the two following paſſages together.——"*In the beginning God created the heaven, or heavens, and the earth*[e]:"——and, "*thus the heavens and the earth were finiſhed, and,* [*even*] *all the hoſt of them*[f]."——For, in whatever ſenſe the word heaven, or heavens, is to be underſtood in the one paſſage, the plain man will, without the help of a critic, or commentator, naturally conclude, it muſt have the ſame meaning in the other. Now, if there be any clear and diſtinct ideas contained in theſe two paſſages, your Lordſhip may find them clearly and diſtinctly expreſſed in the following paraphraſe.

"In the beginning of time, as time is meaſured to the inha-
"bitants of the earth, and of every Planet in the ſyſtem, God
"created the heavenly bodies; the ſun, the moon, and the
"other planets, &c. and the earth. That is, "Out of nothing,
"or from a ſtate of non-exiſtence, God willed, or commanded

[d] Poole's Annotations. [e] Gen. i. 1. [f] Gen. II. 1.

" into being, the ſeveral diſtinct maſſes of matter, of which the " ſun, the moon, and the planets, &c. and our earth, do conſiſt." " ——" Thus (in the manner deſcribed in the firſt chapter) " the heavens, the heavenly bodies, the ſun, the moon, and " the other planets, even all the hoſt of them, &c. and the " earth, were finiſhed."——For, My Lord, though the ſtyle of the Sacred Books, and that of modern philoſophers differ, that difference cannot alter the nature of things: in the language of modern philoſophers, the ſun, the moon, and the other planets, &c. with the earth, are called the Solar, or Planetary Syſtem: in the language of the ſacred writers, the ſame ſun, the ſame moon, and the ſame planets, are called the Hoſt of Heaven; theſe, with our earth, which alſo is a planet, conſtitute the ſame ſyſtem. Now, ſince your Lordſhip cannot be ignorant of the frequent apoſtaſies of the Iſraelites from the true God, and his worſhip, to idolatry[g]: and ſince it is evident, from the whole hiſtory of this people, that the only objects of their idolatrous worſhip were, all the hoſt of heaven[h]; (for they were never once accuſed, by their prophets, of worſhipping any other gods, than the *Sun*, and the *Moon*, and the *Planets)*; your Lordſhip muſt admit, that the Heavens, the heavenly bodies, even all the hoſt of them, that, in the beginning God created, with our earth;

[g] —" A people ſo ſtrongly addicted, as the Iſraelites were, to the worſhip of " many gods." Vol. III. p. 122.

[h] Leſt thou lift up thine eyes to heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt them, ſhouldeſt be driven to worſhip *them*, and ſerve *them*, which the Lord thy God hath *divided* [Heb. imparted] to all the nations under heaven. Deut iv. 19.

The moon and the ſtars here, are evidently the planets in our ſyſtem; becauſe no other ſtars in the firmament are divided, or imparted, to all the nations under heaven. And this notion is confirmed even by Lord Bolingbroke. " There is no " part of the world, from whence me may not admire thoſe planets which roll, like " ours, in different orbits, round the ſame central ſun." Letters on the Study of " Hiſtory. Vol. II. p. 24.

that theſe bodies, I ſay, were no other, than the ſun, the moon, and the planets, which conſtitute the ſolar, or planetary ſyſtem.

LORD BOLINGBROKE.

Is it poſſible, Moſes, that any man of common ſenſe, who has ever heard of the ſolar ſyſtem, can be convinced of the ſameneſs of the two ſyſtems, by ſuch arguments as theſe?——Suppoſe I ſhould admit, that the ſcriptural account of the hoſt of heaven does ſometimes, (for it does not always) determine it to the ſun, and the moon, and the other planets; and that, with a little ſtraining of the text, your heavens, may poſſibly ſignify the heavenly bodies, the ſun, the moon, and the other planets; yet theſe are but a few of thoſe bodies, that compoſe the ſolar, or planetary ſyſtem.——What do you ſay of the Satellites of Jupiter, and of Saturn? what can you ſay of thoſe immenſe, and amazing bodies, the Comets of our ſyſtem?——They riſe and ſet, in the ſame manner as the ſun and ſtars; paſs through the region of the planets; are evidently within the ſphere of the ſun's action; and therefore muſt neceſſarily move about the ſun, as the planets do.——When were theſe numerous bodies created?——Will you gravely tell me, that they are all of them included in your account of the beginning of things?

MOSES.

I have ſaid, and think I have proved to your Lordſhip, that my account is a hiſtory of "the creation of the ſolar, or plane-"tary ſyſtem, excluſive of every other being, or ſyſtem of be-"ings in the univerſe:" and if your Lordſhip's prejudices could "have ſuffered you to have attended to the plain proof of this propoſition, your Lordſhip would not have aſked me ſuch a queſtion. It is neceſſary, therefore, that I ſhould be a little more explicit

explicit on this head.——If the Satellites of Jupiter and Saturn, My Lord, and if the comets of our ſyſtem, are heavenly bodies, they muſt every one of them be included in my account of creation. That the Satellites of theſe planets (and of every other, that may, in a ſimilar manner, be attended) are of this ſort, is evident from their ſtanding in the ſame relation to their reſpective primaries, as the moon ſtands in to our earth; and becauſe they are in the ſame manner, *ſet in the firmament of the heaven*, as ſhe is. ——And the comets, (whatever their number, or how different ſoever their paths may be,) that your Lordſhip admits, are within the ſphere of the ſun's action, and therefore muſt move about the ſun, as the planets do; the comets, I ſay, are, for the ſame reaſon, as truly heavenly bodies, as the primary planets themſelves: and this is not the language of the moderns only, for "Seneca the philoſopher, having conſidered the phænomena of "two remarkable comets of his time, made no ſcruple to place "them among the celeſtial bodies; believing them to be ſtars, of "equal duration with the world, though he owns their motions "were governed by laws, not as then known or found out[1]."

LORD BOLINGBROKE.

If this is the interpretation you promiſed me, and this your manner of philoſophizing, I am afraid your arguments have proved too much: for, as not the leaſt traces of a ſimilitude, much leſs a ſameneſs, of the two ſyſtems, appear on the face of your account of creation; and as, in the other world, you could not poſſibly know any thing of the ſolar ſyſtem, with which you now ſeem to be ſo well acquainted; you muſt have learned your interpretation, and acquired this knowledge of the true ſyſtem, by

[1] Dr. Halley's Preface to his Cometography, in Whiſton's Philoſophy of Sir Iſaac Newton. Pag. 410.

converſing with ſome modern philoſophers, ſince they left the world.

MOSES.

You aſtoniſh me, Lord Bolingbroke!——How was it poſſible, My Lord, that I could learn to interpret my account of creation from thoſe, who flatly denied the very firſt principles, on which that account is founded?——Your Lordſhip knows, that I begin with the creation of more than one chaos; of the chaotic bodies, of which the ſun, the moon, and every other planet, and comet, in the ſyſtem, were afterwards formed. I inſiſt, that theſe ſeveral chaotic maſſes of matter were created ſuch.——That the Almighty willed them to exiſt, and they exiſted, each of them a diſtinct chaos.——Was it poſſible, My Lord, that I could learn ſuch an interpretation from any one of the following modern philoſophers, unleſs they had changed their ſentiments, ſince they left the world?——"Dr. Halley ſuſpects that our earth might "have been a former world, reduced to a chaos, by the caſual "Choc of a comet[k]." Mr. Whiſton is very poſitive, and has attempted to prove, "That the origin of the earth was the at-"moſphere of a comet, and that this was the ancient chaos[l]." "Mr. Leibnitz ſuppoſes, that God made the earth out of a de-"cayed ſun, or fixed ſtar: Mr. Buffon ſuppoſeth, that the "whole planetary ſyſtem was formed out of materials torn "from the ſun, by the too near approach of a comet; "which materials, ſtreaming forth with violence, when they "came to their proper diſtances, according to their ſeveral "denſities, they then whirled about, and formed themſelves into "thoſe balls or globes, of which this planetary ſyſtem is com-"poſed[m]." And to name no more, Dr. Burnet, thinks it proba-

[k] Philoſophical Tranſactions. [l] New Theory of the Earth.

[m] Clayton's Vindication, Part II. p. 45.

ble, that the planets were formerly fixed ſtars: and that the earth itſelf is to be reckoned in the ſame claſs.——His reaſons are not a little curious. "The ſun, we have ſometimes ſeen "covered with dark ſpots: and we have read, that for ſeveral "days together, he has been pale, obſcure, and ſtruggling, as it "were, in the agonies of death: he that is ſick may die: and "what happens to one, may happen to others of the ſame kind, "(for all fixed ſtars are of the ſame family). The fixed ſtars, "therefore, may be extinguiſhed: now a fixed ſtar is extinguiſh-"ed, when covered over with ſpots, that form a thick imper-"vious cruſt, it degenerates into an obſcure and opake body: "ſuch is a planet[a]."

LORD BOLINGBROKE.

Well, Moſes, with all my infidelity, I never could be perſuaded by any philoſopher, or any aſtronomical divine, that God Almighty ever made *a ſecond hand world*—much leſs *a ſecond hand ſyſtem*. Sure I am, that ſuch notions of the Supreme Being, the Almighty Creator of all things, who only wills a world to exiſt—and it exiſts, are ſome of the wildeſt, and moſt abſurdly-extravagant reveries, that ever floated in the human mind—But let us return to your ſyſtem.——If your firſt chapter of Geneſis contains an account of the creation of the ſolar, or planetary ſyſtem, let me aſk—how it comes to paſs, that whilſt, to ſave appearances, you croud into your general propoſition, the *chaotic bodies* of every planet, you are ſo very particular, in your deſcription of the ſeveral imaginary changes, wrought from day to day, on the *chaos* of one of the meaneſt, without ſo much as mentioning any other primary planet in the ſyſtem? By this manifeſt partiality to our earth, you have led mankind into a notion, very derogatory from the wiſdom of the Almighty Creator: you have taught them

a. Burnet. Archæol. p. 413. Edit. 2da.

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[a] Burnet. Archæol. p. 413. Edit. 2da.

"to

" to eſteem their ſpecies to be the final cauſe of the whole cre-
" ation[o];" or at leaſt, " the final cauſe of the ſyſtem[p]."——If the earth had been the only planet, inhabited by intelligent creatures, you might have had ſome plea for flattering our ſpecies; but, " that noble ſcene of the univerſe, which modern philoſo-
" phy has opened, gives ample room for all the planetary inha-
" bitants, whom it leads, and even conſtrains us, to ſuppoſe[q]." If, therefore, " the planets of our ſolar ſyſtem, are worlds inha-
" bited like ours; if the fixed ſtars are other ſuns, about which
" other planets revolve, the celeſtial phænomena were no more
" made for us, than we for them[r]. Let me aſk now the
" greateſt flatterers of human nature, what proportion there is
" between the excellencies of it, and the goodneſs of God, that
" ſhould determine his infinite wiſdom, when he reſolved to make
" man, to judge it eſſential to his goodneſs, to make a planet the
" more for the habitation of this ideal creature? The habita-
" tion is fit for him, and he is fitted to live in it. He could not
" exiſt in any other. But will it follow, that the planet was
" made for him, and not he for the planet? The aſs would be
" ſcorched in Venus or Mercury, and be frozen in Jupiter or Sa-
" turn. Will it follow, that this temperate planet was made
" for him, to bray, and eat thiſtles in[s]?" Is it poſſible then, that the aſſes younger brother ſhould be the final cauſe of this planetary ſyſtem?——Were the ſun, the moon, and the other planets, two of which, in magnitude, and their pompous attendance, greatly ſurpaſs the reſt; Saturn, with his glorious ring, and five moons; Jupiter, with his four ſatellites, and his wonderful

[o] " Mankind, in general, eſteem their ſpecies to be the final cauſe of the whole creation." Bolin. Vol. I. p. 69. Notes.

[p] " We pretend, on very weak grounds, to be the final auſe of the ſyſtem." Ibid. p. 40.

[q] Bolin. Vol. II. p. 154. [r] Id. ibid. [s] Vol. IV. p. 318, 319.

belts; were, theſe, I ſay, made for him, "whoſe body was "made of the dirt of the earth"?

MOSES.

I writ for *man*, My Lord,—not for the inhabitants of *Jupiter*, or any other primary planet: yet, notwithſtanding, except in thoſe particulars, in which one planet may differ from another, what I have ſaid of the formation of the earth, may, with the ſame hiſtorical truth, be ſaid, *mutatis mutandis*, of Jupiter, and the other primaries. This is what I have ſtrongly aſſerted in my ſum of the creation—Thus the *heavens*, the *heavenly bodies*, and the earth, were finiſhed; even *all the hoſt of them*[u]. Hence it will follow, that the ſun was made for every planet in his ſyſtem. And if every of his planets are inhabited, their ſeveral inhabitants muſt have been the final cauſe of the ſyſtem[w].

LORD BOLINGBROKE.

So then, the whole of this unheard-of doctrine, of the formation of all the planets and comets in our ſyſtem, is founded on a ſingle letter in the Hebrew; which, by an arbitrary ſenſe impoſed on it, by our interpreters, is rendered *thus*, inſtead of *and*. ——Let the text be read as it ought to be, and as the ſeptuagint read it[x], *And* the heavens and the earth were finiſhed, &c. —the idle interpretation falls to the ground.

[t] Bolingbroke, Vol. III. p. 133.

[u] Gen. ii. 1.

[w] "If we aſſume, that he made this world for the ſake of man, we muſt aſ-"ſume a *fortiori*, that he made every other world for the ſake of the rational inha-"bitants he deſigned to place in it." Bolin. Vol. IV. p. 321.

[x] Και.

MOSES.

MOSES.

This is downright cavilling, My Lord; for on your Lordſhip's authority[y], I had obviated this very objection, by repeating the ſame ſentiment, in other, but plain and emphatical language: *Theſe are the generations of the heavens,* [*the heavenly bodies*] *and of the earth, when they were created, in the day that the Lord God made the earth and the heavens*[z]; which in the language of the ancient philoſophers, would run thus:——Theſe are the *coſmogonies of Jupiter, Saturn,* &c. &c. and of the *Earth.*

Let me now appeal to your Lordſhip, whether "the wiſdom "of the Creator is not as apparent, in the *deſcription* of the crea- "tion and formation of the ſyſtem, as it is manifeſt, in the *ſyſtem* "itſelf[a]?" and if it be, "the ſtamp of divinity muſt be viſible "to every eye[b]," though ſeeing, ſome men will not ſee, "*that* "*God has made a revelation to us, by his word, which, not only* "*in appearance, and to human apprehenſion, is conſiſtent with,*" *but deſcriptive of,* "*what he has revealed of himſelf by his works*[c]."

But, My Lord, I cannot take leave of this intereſting topic, till I ſhall have opened yet a *new* ſcene to your Lordſhip.——If, (as I have already ſaid, and ſhall ſoon demonſtrate,) what I have aſſerted of the creation and formation of the earth, may, with the ſame hiſtorical truth, be applied to *Jupiter,* and the other *primary* planets, then *Jupiter* and the other *primaries* are inhabited; and then the notion of *revelation,* may be extended to the inhabitants of every planet in the ſyſtem: nay, further; this magnificent doctrine of all the planetary inhabitants, that your Lordſhip eſpouſes, makes it probable in the higheſt degree; (if it

[y] "When there are paſſages, the ſenſe of which is determined and plain, theſe "are to guide us to the ſenſe of thoſe that are ambiguous." Bolin. Vol. III. p. 219.

[z] Gen. ii. 4. [a] See p. 37. [b] Ibid. [c] See p. 7.

does

does not prove, as far as the nature of the thing will admit [d],) "*That revelation runs parallel with creation, in every ſyſtem of rational and in-* "*telligent creatures.*" Let not this propoſition be deemed an extravagant paradox, becauſe your Lordſhip does not perceive, how far this conceſſion of all the planetary inhabitants will carry you, in the diſpute about *revelation*. Your Lordſhip has ſaid, "That "noble ſcene of the univerſe which modern philoſophy has "opened, gives ample room for all the planetary inhabitants, whom it leads, and even conſtrains us to ſuppoſe [e]." And, "we "cannot doubt, that numberleſs worlds, and ſyſtems of worlds, "compoſe this amazing whole, the univerſe; and as little, I "think, that the planets, which roll about a multitude of others, "are inhabited by living creatures, fit to be the inhabitants of "them [f]." From theſe principles, ſo worthy of the wiſdom and power of the Creator, nothing can be more juſt than your Lordſhip's obſervation, "If the planets of our ſyſtem are worlds in-"habited like ours;" and "if the fixed ſtars are other ſuns, a-"bout which other planets revolve, the celeſtial Phænomena "were no more made for us, than we for them [g]." Here, My Lord, I cannot but congratulate to myſelf, that my ſentiments are ſo conformable to your Lordſhip's. I admit, nay, My Lord, it is an eſſential part of my account of creation, that the earth is a *planet:* and, becauſe it is a planet, the celeſtial phænomena were no more made for us, than we for them; the *Earth*, being as much a *heavenly body* to *Jupiter*, *Saturn*, and every other *primary planet*; as *Jupiter*, *Saturn*, and every other *primary*, are *heavenly bodies* to the *Earth*. And ſince the earth

[d] "Common ſenſe requires, that every thing propoſed to the underſtanding, "ſhould be accompanied with ſuch proofs, as the nature of it can furniſh. He "who requires more is guilty of abſurdity." Bolingbroke, Vol. V. p. 301.

[e] Vol. II. p. 154. [f] Vol. IV. p. 320. [g] Vol. II. p. 154.

was not created in vain, but formed to be inhabited[h], *Jupiter*, and the other planets, being bodies, not only ſimilar to, but created at the ſame time with, the earth; it is not eaſy to conceive, that they were created in vain; they muſt therefore have been formed for habitations, for other rational and intelligent creatures, fit to be the inhabitants of them. But, My Lord, "If the planets "in our ſyſtem are worlds inhabited like ours," the ſame manner of reaſoning may, as juſtly, and with equal propriety, be applied to the inhabitants of theſe planets, as to the planets themſelves: and, therefore, by what we know of our own planet, we may, by as fair an analogy, ſuppoſe of our neighbour-planets; This I mean, My Lord,—If the inhabitants of Jupiter, and the other planets, are rational and intelligent creatures, as we are[1]; they muſt be ſubject, as we are, to the moral government of the one ſovereign Lord of the univerſe. And, if our ſubjection is founded in the natural right this Lord is poſſeſſed of, as our Creator; their ſubjection reſts on the ſame foundation: If, therefore, the foundation of this ſubjection has been (as I think has been demonſtrated to your Lordſhip,) diſcovered to mankind, by a ſuccinct account of the creation of the ſolar ſyſtem, and the particulars of the formation of their planet; the inhabitants of Jupiter, Saturn, and every other planet of the ſame ſyſtem, may, by as fair an analogy, be ſuppoſed to have had the foundation of their ſubjection to the ſame Lord, diſcovered to

[h] Iſa. xlv. 18.

[1] "Shall we not be perſuaded—that as there is a gradation of ſenſe and intel-"ligence here from animal beings imperceptible to us, for their minuteneſs, with-"out the help of microſcopes, and even with them, up to man, in whom, though "this be their higheſt ſtage, ſenſe and intelligence ſtop ſhort, and remain very im-"perfect; ſo there is a gradation from man, through various forms of ſenſe, in-"telligence, and reaſon, up to beings who cannot be known by us, becauſe of their diſtance from us, and whoſe rank in the intellectual ſyſtem is even above our conception?" Vol. IV. p. 320.

them in a ſimilar manner, and by the ſame means; that is, by a ſuccinct account of the creation of the ſame ſyſtem, and the particulars of the formation of their reſpective planets.

The ſum, My Lord, is this——If the ſyſtem, the genéſis of which I have given, is one; if the ſtate of all the bodies of which it conſiſts, was, at the time of their creation, one; if the manner, and the time of the formation, of all the primary planets, and their moons, were one; and laſtly, if the foundation of the ſubjection of all their inhabitants, to the moral government of the ſovereign Lord of the Univerſe, was one; theſe conſiderations will lead, and even conſtrain us, no more to doubt that theſe ſeveral worlds have had their reſpective revelations, than your Lordſhip doubts of their being inhabited, like ours. Nay, My Lord, I am well perſuaded, that if your Lordſhip could now be permitted to make the *grand tour of the planets*, that revolve about every fixed ſtar in the boundleſs univerſe; your Lordſhip would return with a more favourable opinion of the writer of the Book of Geneſis, upon your finding in each of them—*a book of the generations of the heavens, and of the planet*; that is, of the *planet*, and the *ſyſtem* to which it belongs.

But let us at preſent keep to our own ſyſtem; and, My Lord, (to convince you that I was no flatterer of my ſpecies,) if your Lordſhip will hear me patiently, I ſhall conſider the *Earth* as a *heavenly body*, and *man* as an *ideal creature*[k];" for your Lordſhip thinks, that "our planet might have been, even uninhabited, "very fit for all the mechanical purpoſes of it in the material ſyſtem[l]:" and I beg your Lordſhip to conſider the writer of the Book of Geneſis, as an inhabitant of the planet Jupiter, to whom an account of the creation of that world, and the ſyſtem

[k] See p. 54.

[l] Bolingbroke, Vol. IV. p. 330.

to which it belongs, had been communicated by the Creator, as a moſt rational foundation of the allegiance of its numerous inhabitants to *Him*, that made the *Heavens* and *Jupiter*.——Hear then, Lord Bolingbroke, "an account of the firſt principles and "beginning of things, and the operations of a Divine Wiſdom "and Power, in the production of them," from a *neighbour-planet*; as far as it relates to the creation and formation of the ſyſtem, and of that planet, as a planet: for, as to thoſe particulars, in which Jupiter differs from our earth, in its apparatus, or in its various kinds of inhabitants, your Lordſhip muſt excuſe me, ſince they belong to a particular revelation, made to that planet alone.

GENESIS. CHAP. I.

1 In the beginning God created the heaven and Jupiter.

2 And Jupiter was without form and void, and darkneſs was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

3 And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that it was good: and God divided the light from the darkneſs.

5 And God called the light day, and the darkneſs he called night: and the evening and the morning were the firſt day.

And God ſaid, Let ******* and the evening and the morning were the ſecond day.

And God ſaid, Let ******* and the evening and the morning were the third day.

6 And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was ſo.

8 And God called the firmament heaven: and the evening and the morning were the fourth day.

And God ſaid, Let ✸✸✸✸✸✸✸ and the evening and the morning were the fifth day.

And God ſaid, Let ✸✸✸✸✸✸✸ and the evening and the morning were the ſixth day.

9 And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was ſo.

10 And God called the dry land Jupiter; and the gathering together of the waters called he ſeas: and God ſaw that it was good.

11 And God ſaid, Let Jupiter bring forth ✸✸✸✸✸✸✸ and it was ſo.

12 And Jupiter brought forth ✸✸✸✸✸✸✸ and God ſaw that it was good.

13 And the evening and the morning were the ſeventh day.

And God ſaid, Let ✸✸✸✸✸✸✸ and the evening and the morning were the eighth day.

14 And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon Jupiter: and it was ſo.

16 And God made five great lights; the greater light to rule the day, and the leſſer lights to rule the night: the ſtars alſo.

17 And God ſet them in the firmament of the heaven to give light upon Jupiter,

18 And to rule over the day and over the night, and to divide the light from the darkneſs: and God ſaw that it was good.

19 And

19 And the evening and the morning were the ninth day.

And God ſaid, Let ******* and the evening and the morning were the tenth day.

And God ſaid, Let ******* and the evening and the morning were the eleventh day.

20 And God ſaid, Let the waters bring forth abundantly *******

21 And God created ******* and God ſaw that it was good.

22 And God bleſſed them *******

23 And the evening and the morning were the twelfth day.

And God ſaid, Let ******* and the evening and the morning were the thirteenth day.

24 And God ſaid, Let Jupiter bring forth the living creature *******

25 And God made ******* and God ſaw that it was good.

26 And God ſaid, let us make ******* and let him have dominion over *******

27 So God created *******

28 And God bleſſed them *******

29 And God ſaid, Behold I have given you *******

30 And to every ******* and it was ſo.

31 And God ſaw every thing that he had made, and behold, it was very good. And the evening and the morning were the fourteenth day.

CHAP. II.

1 Thus the Heavens and Jupiter were finiſhed, and [even] all the hoſt of them.

2 And

2 And on the fifteenth day God ended his work which he had made: and he reſted on the fifteenth day from all his work, which he had made.

3 And God bleſſed the fifteenth day, and ſanctified it; becauſe that in it he had reſted from all his work, which God created to make.

4 Theſe are the generations of the Heavens and of Jupiter, when they were created, in the day that the Lord God made Jupiter and the Heavens;

5 And every plant of the field, before it was in Jupiter, and every herb of the field, before it grew: * * * * * * * * * * * * *

And now, Lord Bolingbroke, ſince we have taken a general view of the creation of the ſolar ſyſtem, from this truly magnificent planet; let me ſuppoſe your Lordſhip to have been born, (or perhaps you might have come into being, in a very different manner,) in the planet Jupiter: *by the book of the generations of the Heavens and of Jupiter*, you would find, that the author, in deſcribing the ſeveral changes wrought on the chaos of that planet, muſt have been much more minute, than I have been with regard to ours, without ſo much as mentioning our *Earth*, or any other *primary planet* in the ſyſtem: can your Lordſhip now think of no better a reaſon, for ſo particular a deſcription of the formation of his planet, than that the author deſigned to *flatter his ſpecies, as if they were the final cauſe of the ſyſtem?* Would it not be ſufficient to conclude, that he had been ſo very minute, in deſcribing the ſeveral changes wrought on the *chaos* of *Jupiter*, without mentioning any other *primary*, becauſe *Jupiter* was their *home?* becauſe it was the habitation, that the Creator had deſigned, and builded, for *them?* For, My Lord, I muſt take the liberty to ſay, there can be no better (if there can be any other) reaſon aſſigned, for building an *habitation* of any kind, than that it ſhould be *inhabited*. The final cauſe of a houſe is the man, or

the

the family, that is particularly deſigned to live in it. Since, therefore, " your Lordſhip is led, and even conſtrained to ſup-" poſe all the planetary inhabitants[m]," it will neceſſary follow, from your own principles, contrary to your Lordſhip's repeated inſinuations[n], " that the planets, which revolve about every fix-" ed ſtar in the univerſe, were made for their reſpective inhabi-" tants, and not they, for the planets."

By this time your Lordſhip muſt ſee, that " *the Hiſtory of the* " *Creation ſtands on the bottom of its own authority, independently* " *of all other*[o]:" and, I think, I may now preſume to ſay, that here is ſuch a demonſtration, of the juſtneſs and propriety of what I have advanced, concerning the firſt principles and beginning of things, as far as relates to the ſolar ſyſtem; that nothing is wanting to confirm, and for ever to fix, the *literal interpretation* of the firſt chapters of Geneſis, except the application of the ſame doctrine, to every other *primary planet*. And, My Lord, ſuch is the amazing conſiſtency, and conformity, of the ſeveral parts of the narration, that if ever there was, or ever can be, any *internal* proof of the *authenticity* of any ancient writings, here it is to be found: and certain I am, that as *he alone*, that could *will* the immenſe materials into exiſtence, and diſpoſe the ſeveral bodies into a ſyſtem, could tell mankind, that *he* commanded every part of the amazing whole to be, what it is; ſo *he alone* could deſcribe the beginning, and the progreſs of this great event, in words ſo *few*, yet ſo *full*, and *comprehenſive*, as to ſuit every planet in the ſyſtem; inſomuch, that on the ſuppoſition, that the other planets have had their *revelations*, they can have had *no other account* of the *creation* and *formation* of the *ſyſtem*, than what I have given mankind; nor of *their own planet*, except in thoſe particulars, in which they differ from ours.

[m] See p. 54. [n] See p. 54. [o] See p. 43.

On

On this article, I have already explained myſelf to your Lordſhip, by an example of one of the moſt remarkable particulars, in which the planet *Jupiter* and our *Earth* differ; which difference naturally flows, from the very different periods of their revolution about their reſpective axes; and conſequently, from the difference of the days on the *Earth*, and on *Jupiter*, on which the ſeveral acts of the Divine Power were exerted in their formation. On this difference, My Lord, is founded the difference of the will of God, concerning a day of *reſt*, to the inhabitants of the ſeveral planets in our ſyſtem. This brings to my mind, what your Lordſhip has boldly advanced, viz. "That God's "will, relatively to his human creatures, is revealed to them in "the conſtitution of their ſyſtem [p]." If this obſervation were a juſt one, your Lordſhip muſt admit, that God's will relatively to the ſeveral orders of his intelligent creatures, the inhabitants of every other planet, is likewiſe revealed to them, in the conſtitution of their ſyſtem: but their ſyſtem is the ſame with ours; will it not therefore neceſſarily follow, that God's will, relatively to his rational creatures, in every planet in the ſolar ſyſtem, is the ſame; for the ſyſtem is one: and will it not likewiſe follow, that the inhabitants of every planet are human creatures? or, if they be of different natures, yet God's will, relatively to them, is the ſame, as it is to us; becauſe it is revealed to us, and to them, in the conſtitution of one, even the ſame ſyſtem? But, My Lord, with reſpect to mankind, the obſervation is by no means a juſt one; it is falſe in fact. Your Lordſhip's principles have manifeſtly led you, to apply to the *ſolar*, what is only applicable to the *human*, *ſyſtem*, when you puſh this obſervation of yours as far as you can carry it, by ſaying, "When — we have "reaſoned a *poſteriori* from the works to the will of God, from "the conſtitution of the ſyſtem wherein we are placed by him,

[p] Bolingbroke, Vol. V. p. 310.

" to our intereſt and duty in it, we ſhall have laid the founda-
" tion of morality on a rock[q]." For what morality, My Lord, is there, or can there be, in the *ſolar ſyſtem?* or what is our intereſt and duty in *it*, that can poſſibly be deduced from the *conſtitution* of a *planetary ſyſtem?* No, My Lord; the *fact* is quite otherwiſe: " The will of God, relatively to his human crea-
" tures, was originally revealed to them, in the conſtitution"—not of the ſolar, but of the human, ſyſtem. The will, the law, of God, was, at their creation, writ in the heart of the firſt man, and of the firſt woman, who were produced in full ſtrength and vigour of body and mind[r]. It was wrought, as I may ſay, into the conſtitution of the human ſyſtem; and, My Lord, if that ſyſtem had continued to this day, as perfect in its kind, as the ſolar has done, man would have ſtood in need of no other revelation, to inform him of his intereſt and duty, as a moral agent[s]: for in all his thoughts, words, and actions, he would, as naturally, have conformed himſelf to this will of God, thus revealed in the conſtitution of the human ſyſtem; as the ſun, and all the planets, and comets, conform themſelves to the laws of their ſyſtem, which from the beginning were eſtabliſhed by the Creator.

But this conſideration, My Lord, belongs to our moral ſyſtem, with which I had determined not to have troubled your Lord-

[q] Bolingbroke, Vol. III. 384.

[r] " If we are perſuaded—that this world and the inhabitants of it, had a be-
" ginning in time, we muſt of neceſſity aſſume, that the firſt men, and the firſt
" women, or that one man and one woman, at leaſt, were produced in full ſtrength
" of body and mind." Bolingbroke, Vol. IV. p. 43.

[s] " All the inhabitants of ſome other planet, may have been, perhaps, from
" their creation, united in one great ſociety, ſpeaking the ſame language, and liv-
" ing under the ſame government; or *too perfect by their nature, to need the reſtraint*
" *of any*." Bolingbroke, Vol. IV. p. 45.

ſhip;

ſhip; nor indeed ſhould I have taken any notice of this foundation of our knowledge of the will of God, that was originally laid in the conſtitution of the human ſyſtem, but to ſhew the fallacy of your Lordſhip's reaſoning on this head; and, in my turn, to obſerve to your Lordſhip, "That a ſabbath, or day of reſt, is the only part of the will of God, relatively to his human creatures, that has any, even the leaſt connexion, with the ſolar ſyſtem:" but then this connexion has nothing to do with the conſtitution of the ſyſtem, or any of the bodies of which it conſiſts, but with the creation of the ſyſtem, and the formation of the ſun and the planets, &c. It is the will of God, diſcovered to us in a poſitive inſtitution, deduced by the Creator himſelf, from the number of the earth's revolutions about her axis, till the whole ſyſtem was finiſhed.——yet further, My Lord, as there was the ſame reaſon for the ſeparation of a day of reſt to the inhabitants of one planet, as another, I ſcruple not to aſſert, that it is more than probable, in the higheſt degree, that a ſimilar poſitive inſtitution of a ſolemn day of reſt, took place, at the creation, in every planet of our ſyſtem: but as the revolution of the ſeveral planets about their axes, produced days of different duration from ours; and as it was on our ſixth day that the ſyſtem was finiſhed, their ſabbaths muſt have begun, on that day, on their reſpective planets, that coincided with the beginning of our ſeventh day.

There are yet, My Lord, two very material articles wanting, to complete my account of the creation; the formation of light, and the inſtitution of the annual motion of the earth and the other planets about the ſun: articles, that your Lordſhip would little expect to find ſettled — in the Book of Geneſis; eſpecially in thoſe very paſſages which your Lordſhip has produced in your heavy charge of abſurdity in my phyſical ſyſtem. "It was not

" neceſſary," (it ſeems) " I ſhould tell the Iſraelites, that light " was created, and the diſtinction of night and day, of evèning and " morning, were made before the ſun, the moon, and the ſtars, " which were ſet in the firmament of heaven, to divide the day " from the night, and to be for ſigns, and for ſeaſons, and for days, " and for years[t]." On the contrary, My Lord, my doctrine is plainly this;—That the bodies of the ſun, the moon, and every planet and comet, in the ſyſtem, were created before light was formed. For it was in the beginning of time, on the beginning of the firſt day, that they with the earth, came out of the hands of the Creator, mere maſſes of matter, each of them a diſtinct fluid chaos; without form, and void of motion, light, and heat. That the firſt act of the Divine Being, in the formation of theſe bodies, was, his communicating to them a violent motion, round their reſpective axes: The ſecond, which was effected the ſame moment of time, was the formation of light, when God ſaid, —Let there be light, and there was light. This is the paſſage on which your Lordſhip has laviſhed your praiſes, for its grandeur and ſublimity[u]. Strange! that ſublimity ſhould be the parent of abſurdity! that the ſame paſſage ſhould be greatly ſublime, and ſublimely abſurd!——But, pray, My Lord, in what does the ſublimity of this noble paſſage[w] conſiſt?—not in the diction; (for the words are ſo ſimple and plain, that no words, in any language, can be more plain and ſimple,) but in the ſentiment; in the ſenſe of the paſſage, conſidered diſtinctly from the language. If I had told the Iſraelites, that God ſaid, Let there be light, and there was light, before the ſun, the moon, and the ſtars, were created; inſtead of, before they were ſet in the firmament, &c. the diction would have been the ſame; but the

[t] See p. 36. [u] See p. 39.

[w] " That noble paſſage in the Book of Geneſis, Let there be light, and there " was light." Bolin. Vol. III. p. 9.

ſentiment

ſentimemt moſt abſurd. Whereas, if the ſentiment be really ſublime, the plainneſs and ſimplicity of the diction will greatly enhance its ſublimity. For inſtance; If, when God ſaid, Let there be light, — *and the immenſe chaotic body of the ſun inſtantaneouſly became a globe of fire*—and there was light. It is not in the power of language, to expreſs, the grandeur and ſublimity of the godlike ſentiment.

That this is the true ſenſe of this much abuſed paſſage, is evident, from a notorious, a demonſtrated truth, in the preſent philoſophy,—that the ſun is an immenſe globe of fire. And here I cannot omit to put your Lordſhip in mind of a very ſtriking paſſage in the Divine Plato, who ſpeaking of creation, ſays, Φως ὁ Θεος ἀνηψεν· *Deus ipſe ſolem quaſi lumen accendit* [x].

Thus, My Lord, did God *prepare* the light, even the ſun [y]. And, at the ſame time, by giving the planets a motion round their reſpective axes, he divided the light from the darkneſs. This light, God himſelf called day, and the darkneſs he called night: and the evening and the morning were the firſt day, to every planet in the ſyſtem.

Now, three of theſe evenings and mornings were completed on our earth, before any other, than a diurnal, motion was communicated to any body in the ſyſtem: But our fourth day, that great day of creation, when the ſolar, or planetary ſyſtem was finiſhed, opens with a ſcene—too grand, too magnificent, to be

[x] Plato, in Timæo, Vol. III. p. 39. Edit. ſerrani.

[y] "The day is thine; the night alſo is thine; thou haſt *prepared* the light, and "[even] the ſun." Pſal. lxxiv. 16. For as the light and the ſun could not poſſibly be two diſtinct things, the connecting particle *Vau*, is not copulative, but explanatory, and beautifully expreſſive of the production of light, by this grand preparation of the chaotic body of the ſun, in making it a body of fire.

expreſſed,

expreſſed, but by words, that evidently point out the amazing method which the Almighty took, in putting his immenſe materials together, when he made this world—this ſyſtem of worlds. And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for ſigns, and for ſeaſons, and for days, and years[z]. And let them be for lights in the firmament of the heaven, to give light upon the earth: [and upon every planet] and it was ſo[a]. Let there be light—and let there be lights in the firmament—convey ideas, as different, as the words darkneſs, and light: for, when God ſaid, Let there be light, univerſal darkneſs prevailed over the whole ſyſtem, till the ſun, in conſequence of that commanding fiat, became a globe of fire: but, when He, that on the firſt day had created, and on the ſecond, had formed firmaments, or atmoſpheres, to every body in the ſyſtem; when He ſaid, Let there be lights in the firmament of the heaven, to give light—the greater light, the ſun, and all the leſſer lights, or moons, in the ſyſtem, were at that time, actually in the ſeveral firmaments of thoſe planets, that are attended with one, or more moons; and there they muſt have continued to this day, without dividing the day from the night, in ſuch a manner, as to be for ſigns, and for ſeaſons, and for days and years, if the Creator had not impreſſed the earth, and every planet, with ſuch motions, as could alone produce theſe mighty effects. But, God had made [for the earth] two [for the other planets—] great lights; the greater lights to rule the day, and the leſſer light [or lights] and the ſtars, to

[z] Χρονος δὲν μετ' Ουρανὸ γεγονεν· —— *Tempus ergo cum cælo natum creatum que eſſe.* —— *Ex hac ergo ratione & concilio Dei, temporis generationem molientis, ut tempus crearetur, ſol & luna, & quinque alia aſtra (quæ planetæ nuncupantur) ad "definitam diſtinctionem & conſervationem temporis" creata ſunt.* Plato, ut ſupra, p. 38.

[a] Gen. i. 14, 15.

rule

rule the night. And God ſet them[b], placed them, in the firmaments of their reſpective heavens, to give light upon the earth, [and upon every primary planet] and to rule over their days, and their nights, and to divide the light of every day, from the darkneſs of every night, on each of them. And God ſaw that it was good—He ſaw, that the diviſions of time, the difference of ſeaſons, the variety of days, on every planet, were effected, by ſetting theſe lights in the firmaments of their reſpective heavens. ——And the evening and the morning, (on our earth) were the fourth day.

Now, My Lord, if the diviſions of time, the difference of ſeaſons, the variety of days and nights, on every planet in the ſyſtem, are effected by, and abſolutely depend upon, the annual motion of the planets, in their reſpective orbits, about one, even the ſame great light, the ſun; then God's ſetting theſe lights in their firmaments, and his impreſſing the planets, &c. with that compound motion, which carries them round the ſun, are but different deſcriptions of one, even the ſame act, of the Divine Power, when God laid the corner ſtone of the ſolar, or planetary ſyſtem.

Thus have I told your Lordſhip what my ſyſtem is.——I have, at your requeſt, ſtripped my account of the firſt principles and beginning of things, of all that critics and commentators have rendered myſterious; of every thing that they, and they alone, have made dark and confuſed, as the chaos itſelf.——Sure, Lord Bolingbroke, I may "now be conſidered as appointed

[b] Σωματα δε αὐτων ἑκαστων [των Πλανητων] ποιησας ὁ Θεος, ΕΘΗΚΕΝ εἰς τας περιφορας, ἁς ἡ θατερυ περιοδος ἠει, ἑπτα ὀυσας, ὀντα ἑπτα· *Ipſarum ergo planetarum corpora ita fabrefacta & compoſita*, COLLOCAVIT *Deus* AD MOTUS ET CIRCUITUS *quas alterius motus deducit, ſeptem quidem illos, quum ut ipſi planetæ ſint ſeptem.* Plato in Timæo, Tom. III. p. 38.

" and inſpired by God to write, not only for my own age, but " for all future ages, for the moſt enlightened, as well as for the " moſt ignorant[c]: What can you now ſay, My Lord, to my phyſical ſyſtem?——Only apply, to every primary planet, what I have ſaid of Jupiter, and your Lordſhip will be able to form as many demonſtrations, of the truth of my Hiſtory of Creation, and of the juſtneſs of my own interpretation, of the firſt chapters of Geneſis, as there are primary planets in the ſyſtem.

LORD BOLINGBROKE.

* *

MOSES.

I ſay, My Lord, If you will but apply to Saturn, Mars, Venus, and Mercury, what I have ſaid of Jupiter, your Lordſhip will be ſurprized, with as many clear evidences, and ſenſible demonſtrations, of the truth of my hiſtory, as there are primary planets in the ſolar ſyſtem.

LORD BOLINGBROKE.

* *

[c] " Moſes muſt be conſidered as appointed and inſpired by God, to write, not " only for his own age, but for all future ages; for the moſt enlightened, as well " as for the moſt ignorant: in which caſe, that his hiſtory might anſwer the deſigns " of Eternal Wiſdom, it ſhould have been proportioned to the ignorance of the Iſ- " raelites, as little able to underſtand one ſyſtem of philoſophy, as another; without " giving ſo much reaſon to people, better informed, to believe him as ignorant as " any uninſpired writer could be." Bolin. Vol. V. p. 370, 371.

MOSES.

You give me no anſwer, My Lord!——Well, Lord Bolingbroke, I find you are as good as your word: your ſilence, therefore, obliges me to put an end to a converſation, that I perceive is become not a little diſagreeable to your Lordſhip: yet ſuffer me to take my leave, with one ſhort expoſtulation.——

Why did your Lordſhip pay no regard to the prophecy of your friend Pope?——Was it, becauſe it was equivocal, or obſcure[d]?——"*If ever Lord Bolingbroke trifles, it muſt be when* "*he turns Divine*[e]."——Revelation, My Lord, is the very baſis of divinity. Why did not Lord Bolingbroke "fear to go out "of his depth, in ſounding" [theſe] "imaginary fords, that "are real gulphs, and wherein many of the talleſt philoſophers "have been drowned, whilſt none of them ever got over to the "ſcience they had in view[f]?"

LORD BOLINGBROKE.

Alas! Moſes——Though your account of the beginning of things had been no other, than of the creation of our ſyſtem—ſilence, ſhame, and confuſion, would beſt become me, for my ſettled and inveterate hatred of your very name; and for the unjuſt cenſure, and rude reproach, with which, in the wantonneſs of contempt, I have ſo often wounded your venerable character.——But—ten thouſand daggers pierce my ſoul, at the thoughts of your *moral* ſyſtem.——I want no interpretation; no proof of

[d] "The meaning of them [prophecies] is always equivocal and obſcure." Bolin. Vol. IV. p. 283.

[e] "Lord Bolingbroke never trifles, when he writes of any thing in this world, "he is more than mortal. If ever he trifles, it muſt be when he turns Divine." Letter to Dr. Swift, Decemb. 10th, 1725. in Biographia Britannica.

[f] Bolin. Vol. V. p. 106.

that. I too plainly *ſee* the connexion between your Hiſtory of the Creation, and of the Fall—but I *feel* the truth of the latter, in every nerve.——Oh Adam! dare I ſay!——No——Oh Bolingbroke!——Is this thy gratitude to "the Author of Nature, "who was graciouſly pleaſed to beſtow on thee a larger portion of "the ethereal ſpirit, than is given in the ordinary courſe of his pro-"vidence, to the ſons of men[g]?"——Why! Oh—why was I "one of thoſe few, and but a few, who engroſſed almoſt the whole "reaſon of the ſpecies! who were born to inſtruct, to guide, and "to preſerve! who were deſigned to be tutors, and the guardi-"ans of mankind[h]!"——Oh! that I had been a deſpiſed anchorite, or a blind enthuſiaſt, rather than "to have applied my ta-"lents to other purpoſes[i]!"——Have not I, by this miſapplication, "committed a moſt ſacrilegious breach of truſt[k]?"——Have not I "perverted the means; defeated, as far as lay in "me, the deſigns of providence; and diſturbed, in ſome ſort, "the ſyſtem of Infinite Wiſdom[l]?" "To miſapply theſe talents, "is the moſt diffuſed, and therefore, the greateſt of crimes, in "its nature and conſequences[m]."——Oh! L--------n! how ſeverely, yet with what juſtneſs and propriety, haſt thou oppoſed thy own amiable and godlike character to mine!——How artfully haſt thou contrived, to make my once-valued, my too-prophetic, friend, to form the contraſt, by putting into his mouth thoſe heart-rending words:——"Witty writings, directed to ſerve the "good ends of religion and virtue, are like the lights hung out "in a *pharos*, to guide the mariners ſafe through dangerous ſeas: "but the brightneſs of thoſe that are impious or immoral, ſhines "only to betray, and lead men to deſtruction[n]."

[g] Letters on the Spirit of Patriotiſm, p. 10.

[h] Id. ibid. [i] Id. ibid. [k] Id. ibid. [l] Id. p. 11. [m] Id. ibid.

[n] Dialogues of the Dead, p. 151. 4th Ed.

ADDENDA

ADDENDA & CORRIGENDA.

PAGE 15. *At the end of the note* (1) *the following ought to have been inſerted:* " Dicitur autem Deus per Allegoriam " videre, audire, loqui, ridere, amare, odio habere, cupere, " dare, accipere, gaudere, iraſci, pugnare, fabricare, condere, " conſtruere. Nam Sermo omnis de Deo e rebus humanis per " Similitudinem aliquam deſumitur, non perfectam quidam, ſed " aliqualem tamen." Newtoni Princip. Scholium generale.

Page 20. Line 5. from the bottom, *To the word* Clay, *the following note ſhould have been added:* " Hominem ex luto forma- " tum [docuit] Heſiodus, Operibus ac Diebus. Homerus, Ilia- " dos H. Callimachus, cui in Scazonte Homo Πηλος ὁ Προμηθειος, " *Lutum Prometheum*. Hujus Luti mentio & apud Juvenalem " & apud Martialem. Adde Cenſorini Locum: Democrito vero " Abderitæ ex aqua limoque primum viſum eſt Homines procrea- " tos, nec longe ſecus Epicurus." Grotius de Verit. Rel. Chriſt. p. 40.

Page 33. Line 1. *To* ſphere *ſhould have been added in the text, the following paragraph:* " The mutual attraction of their " Parts cauſes the drops of every fluid body to take upon " them a ſpherical figure; in the ſame manner as the earth and " the ſeas are formed into a perfect ſphere, by the mutual At- " traction of their parts, which is gravity.

And in the margin, as a note to gravity, the following lines:
" Guttæ Corporis cujuſque fluidi, ut figuram globoſam inducere
" conentur, facit mutua partium ſuarum Attractio; eodem modo
" quo Terra Mariaque in rotunditatem undique conglobantur,
" Partium ſuarum Attractione mutua, quæ eſt Gravitas." New-
" ton. Opt. p. 338.

Page 53. Line laſt, *The note ſhould have been added in the original:* " Vidimus Solem denſis maculis quandoque faciem ob-
" ductum: Legimuſque per aliquot Dies pallidum, obſcurum, &
" quaſi extrema jam in Morte luctantem; is autem qui ægrotat,
" poteſt mori: & quod uni accidit, aliis ejuſdem generis (conge-
" neres autem ſunt omnes fixæ) accidere poteſt. Fixæ igitur
" ſunt extinguibiles: Extinguitur autem Fixa, cum, craſſo Ma-
" cularum cortice, quem perrumpere non poteſt, obtecta, in cor-
" pus obſcurum & opacum degenerat; quale quiddam eſt Pla-
" neta." Burnet. Arch. p. 413. Edit. 2da.

Page 69. Line 10. *After* philoſophy, *ſhould have been added,* [which perfectly coincides with the opinion of the ancients *.] *with the following note:* " * Solem non eſſe Lucem primigeniam,
" ſed Lucis Receptaculum, δοχημα και ὀχημα τυ πυρος, ut &
" veterum Chriſtianorum quidam loquitur, agnovit & *Empedocles*,
" de quo *Laertius*, τον ἡλιον φησι πυρος ἀθροίσμα μεγα. Solem
" dicebat magnum eſſe acervum ignis." Grotius, ut ſupra. p. 36.

" Anaxagoras, Democritus, Metrodorus, ſolem maſſam quan-
" dam ignitam dicebant. Id. ibid."

3 JY 65

ERRATA.

PAGE 5. Line 18. for . put !

P. 10. L. 25. after *hatred*, dele *of*, and insert *against oppression and*

P. 26. L. ult. in the note, before *Vol.* insert *Bolingbroke*,

P. 46. L. 2. after *beginning*, and L. 3 before *that*, and after *world*, place inverted commas.

P. 56. L. last but one, after *ambiguous*, insert *and obscure*.

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THE END.

THE END

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